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WESTERN AMERICANA

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MONTANA AS IT IS;

BEING

A GENERAL DESCRIPTION OF ITS RESOURCES,

BOTH MINERAL AND AGRICULTURAL,

INCLUDING A

COMPLETE DESCRIPTION OF THE FACE OF THE COUNTRY, ITS CLIMATE, ETC.,

ILLUSTRATED WITH A

MAP OF THE TERRITORY,

DRAWN BY CAPT. W. W. DE LACY,

SHOWING THE DIFFERENT ROADS AND THE LOCATION OF THE DIFFERENT MINING DISTRICTS.

TO WHICH IS APPENDED,

A COMPLETE DICTIONARY

OF

THE SNAKE LANGUAGE,

AND ALSO OF THE

FAMOUS CHINNOOK JARGON,

WITH

NUMEROUS CRITICAL AND EXPLANATORY NOTES,

CONCERNING THE HABITS, SUPERSTITIONS, ETC., OF THESE INDIANS,

WITH

ITINERARIES OF ALL THE ROUTES ACROSS THE PLAINS.

BY GRANVILLE STUART.

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PREFACE.

It was originally my intention to have given a general description of the form, climate, resources, &c., of the vast region over which the Snake language is talked, in the form of notes to a dictionary of that language, a plan that, as will be seen, I had partially carried out, when my attention and time became too much occupied by other affairs to enable me to devote myself to it as I wished to, and many parts of it that I had travelled over in days gone by, have since that time been developed in a most unexpected and extraordinary manner, proving incredibly rich in the precious minerals. So that a description of those parts of the Snake country, as they appeared to me then, would bear but a slight resemblance to their present condition, and besides, my descriptions of portions of Montana, information regarding which is now eagerly sought for, were so scattered about through these notes that they were in a very unsatisfactory shape for those seeking information in regard to it. These considerations have determined me to write a few pages describing in detail that part of my old "stamping ground," now known as "Montana territory," and if there should be some repetition of things already described in the notes, I hope my readers (if I should be so fortunate as to have any) will pardon me, as they are necessary to render this last description intelligible. And now, in conclusion, if this slight treatise on "Our Country" should meet with the approval of the "ancients in the land," or even of that much-abused class known as "pilgrims," I shall have had my reward. And hoping that each and every reader of this "magnificent work," as John Phœnix would say, may live a thousand years and own numerous "feet" in every rich silver lead in Montana, I subscribe myself,

Hopefully yours,
GRANVILLE STUART.

VIRGINIA CITY, *Jan.* 31, 1865.

MONTANA AS IT IS.

THE name "Montaña," properly belongs to a certain part of Spain, and means "mountainous," a name that is applicable to the country for a wonder. Still, I think that the Snake Indian name of "To'yabe-Shock'up," or "The country of the mountains," would have been more appropriate, for some parts of Montana have been the home of these Indians from a time far anterior to the discovery of America.

Montana consists of a series of basins, five in number, of which four lie on the east side of the Rocky mountains and one on the west. These basins are generally subdivided into a number of valleys by spurs of mountains jutting down from the main chain of the Rocky mountains. These spurs are often of great height, frequently exceeding that of the main chain, but there are many low passes among them, thus connecting the valleys with each other by low gaps that are passable at all times of the year.

The basin west of the Rocky mountains, in the northwestern corner of the territory, is drained by the Missoula and Flat-Head rivers, and their branches, the last named being the outlet of the Flat-Head lake, a beautiful sheet of water about forty miles long by twenty wide, which lies at the foot of the Rocky mountains, near the northern end of the basin, and not far from the line of British Columbia.

This lake is surrounded by some beautiful country, a portion of which is valuable in an agricultural point of view. From the lake there extends south along the foot of the Rocky mountains to the "Peu d'Oreille" mission, a distance of over fifty miles, a well-wooded, gently-rolling country, clothed with a good growth of grass, a large proportion of it being excellent farming land. Then leaving the mission and crossing a range of hills to the south you enter the valley of the Jocko, which is small, but in beauty and fertility it is unsurpassed. Here is located the reserve of the Peu d'Oreillé Indians. Then crossing by an easy pass, over the lofty spur of mountains running down from the main chain between the Jocko and Hellgate rivers, you enter the lovely valley of the "Hellgate," which is about twenty-five miles long with an average breadth of about six miles. It is almost all good farming land with a good growth of bunch grass, and it is enough to make a man from the prairies of Iowa or Illinois cry to see the good pine timber that is going to waste here.

Here comes in from the south the river and valley of the "Bitter-Root," a lovely and fertile region, extending south about sixty miles, with an average breadth of seven or eight miles. In this valley is situated Fort Owen, surrounded by a thriving settlement. This fort is not, nor ever was a government fort. It was established in '51 or '52, by the untiring energy and perseverance of Mr. John Owen, for the purpose of trading with the Indians, and it is at present the best building in Montana.

The valleys of the Bitter-Root and Hellgate contain many settlers, whose number is rapidly increasing. The Missoula river is formed by the junction of the Hellgate and Bitter-Root.

These valleys are bounded on the west by the Bitter-Root mountains, which are very lofty, snow lying on many of the peaks during the entire year. These mountains cover an extent of country about seventy-five miles wide, reaching to the valley of Snake river in Idaho, and about two hundred miles in length, forming a howling wilderness of yawning cañons and huge mountains, covered with a heavy growth of pine and fir timber, and affording a home to a few elk and large numbers of grouse, but of no earthly use for anything but the mineral wealth they contain, which is very great, as is proven by Florence City, Elk City, Oro Fino, and many other places of less note.

Leaving the Hellgate valley, and going up the Hellgate river, which comes from the southeast, we enter Hellgate cañon—which I have described elsewhere—and in a short distance we reach the mouth of "Big Blackfoot river." Coming in from the east, it runs through a cañon for some fifteen miles above its mouth, above which it opens out into a large and beautiful valley, well timbered and watered, forming a good grazing region, and, most probably, farming also, but it has never been tried. Then, going up Hellgate cañon forty miles, we emerge into the rolling grassy hills which reach twelve miles to the valley of Flint creek, a beautiful place, well calculated for grazing and farming. Thence up the Hellgate river, through much good farming land, bordered by rolling grassy country, twenty miles to the lower end of Deer Lodge valley, passing by "Gold creek," where are the first gold mines ever found and worked in what is now "Montaña." These mines were discovered in the following manner:

About the year 1852, a French half-breed from Red river of the north, named François Finlay, but commonly known by the sobriquet of "Benetsee," who had been to California, began to "prospect" on a branch of the Hellgate, now known as Gold creek. He found small quantities of light float gold in the surface along this stream, but not in sufficient abundance to pay. This became noised about among the mountaineers; and when Reese Anderson, my brother James, and I, were delayed by sickness at the head of Malad creek, on the Hudspeths cut-off, as we were on our way from California to the states in the summer of 1857, we saw some men who had passed "Benetsee's creek," as it was then called, in 1856, and they said they had got good prospects there, and as we had an inclination to see a little mountain life, we concluded to go out to that region, and winter, and look around a little. We accordingly wintered on Big-Hole, just above the "Backbone," in company with Robert Dempsey, Jake Meeks, and others; and in the spring of 1858, we went over to Deer Lodge and prospected a little on "Benetsee's creek;" but not having any "grub" or tools to work with, we soon quit in disgust, without having found anything that would pay, or done enough to enable us to form a reliable estimate of the richness of this vicinity. We then went back to the Emigrant road, and remained there trading with the emigrants over two years, very frequently talking of the probability of there being good mines in Deer Lodge, until in the fall of 1860, we moved out to the mouth of Stinking-Water river, intending to winter there, and go over and try our luck prospecting in the spring. But the Indians became insolent and began to kill our cattle, when we moved over, late in the fall, and settled down at the mouth of "Gold creek," and began to prospect. We succeeded during the following summer in finding prospects that we considered very good, upon which we began to make preparations to take it out "big," and wrote to our brother Thomas, who was at "Pike's Peak," as Colorado was then called, to come out and join us, as we thought this a better country than the "Peak." How events have fulfilled this prediction will be seen hereafter. Thomas showed our letters to quite a number of his friends, and they became quite excited over them, and in the spring of 1862 many of them started out to find us, but became lost, and went to Old Fort Limhi, on Salmon river, and from there they scattered all over the country, a few of them reaching us about the first of July. We were then mining on Pioneer creek, a small fork of Gold creek, without making more than a living, although some adjacent claims paid good wages.

About this time quite a number of people arrived who had come up the Missouri river, intending to go to the mines at Florence and Oro Fino; but not liking the news from that region, when they arrived in Deer Lodge, a part of them went no farther, but scattered out and began to prospect, and most of them are still in Montana with a "pocket full of rocks," and stout and robust as grizzly bears, although some of them are suffering from a severe attack of an epidemic known as "quartz on the brain," which is now raging furiously all over Montana. It seldom proves fatal, however; the victim generally recovering after being bled freely in the pocket. The "Pike's-Peakers," soon after their arrival, struck some good pay on a small branch of Gold creek, now known as "Pike's Peak gulch." The diggings of this region did not, as a general thing, pay very well that summer, and they have not been much worked or prospected since from the following cause.

Many of the "Pike's-Peakers" became rather lost and bewildered in their attempts to reach Deer Lodge and were scattered all about through the mountains; this, though a source of infinite vexation to them at the time, proved of great ultimate benefit to the country, for one small party of them discovered some gulch mines at the head of Big-Hole prairie that paid tolerable well during the summer of 1862, but they seem to have been exhausted, as they have not been worked since that time. I have been told by men who worked there, that they worked across a vein of good coal thirty feet wide in the bed of the gulch, and that they put some of it on the fire and it burned brilliantly. If this is the case, this locality will become valuable in a short time.

Another party happening to camp on Willard's creek, began to prospect and found very rich diggings, where a great many men made fortunes during that summer and winter. This attracted almost every man in the country to the spot, and the mines at Gold creek were deserted for the richer ones at "Bannack City," as a small town that had sprung up at the head of the cañon of Willard's creek was called, and have virtually remained so ever since, for about the time that the Bannack mines began to decline a little and people began to think of branching out again, a party of six who had started to the Yellowstone country, on a prospecting tour, and had been driven back by the Crow Indians, who robbed them of nearly everything they had, camped, as they were returning, on a small branch of Stinking-Water river, afterwards called Alder creek, because of the heavy growth of that wood along it, not a single tree of which is now to be seen, the wants of the miners having used them up long ago, and the banks and bed of the stream are dug up and piled about in a most extraordinary manner, considering the short time that has elapsed since its discovery. But to return to the discoveries. They camped on the creek about half a mile above where the city of Virginia now stands, and on washing a few pans of dirt they "struck it big," getting as high as four dollars to the pan. They staked off their claims and went to Bannack City to get a supply of provisions, and to tell their friends to return with them and take claims, which they did. The creek proved almost fabulously rich. Thousands of men having made fortunes in it, and still it is not half worked out.

But I am digressing from my description of the basins that constitute Montana. I have described Deer Lodge valley elsewhere, with the exception of the rich placer and quartz mines situated in a kind of secondary valley, situated at the head of the main one, and a slight description of which will be proper here. They were discovered during the summer of 1864, the large number of gold and silver-bearing quartz leads first attracting the attention of some prospectors, who began to examine the country and found it to be of unexampled richness, there having been discovered up to this time (January, 1865) over one hundred and fifty leads of gold and silver-bearing quartz within a space of six by ten miles. Several of the silver leads assaying better than the famous Comstock lead in Nevada territory, and one in particular, the "original," producing seventy per cent. of metal when melted down in a common forge. The proportion being two thousand eight hundred dollars in silver to the ton of rock, two hundred dollars in gold and copper, enough to pay all expenses of working. A great many of these leads project above the surface of the ground, and can be traced for hundreds of yards by the eye while standing in one spot. There is no doubt but this vicinity will prove as good, if not better, than the renowned Washoe mines. Wood and water are plenty and easy of access, and it is besides an excellent grass country. There are also several large leads of argentiferous galena, which furnish all the lead that may be wanted, and which contain a sufficient quantity of silver to pay a handsome profit to the workers.

In addition to the quartz leads, which are known to form a network over a large extent of country bordering Deer Lodge valley, there is interspersed among these leads a large extent of placer or surface diggings, some of which were worked during the past fall and yielded largely, and which will afford remunerative employment to a large number of men for years to come.

Of the farming capabilities of Deer Lodge I have spoken at length in the notes to this work, and it is sufficient to say here that they are good.

This ends the description of the northwestern basin, which contains eight principal valleys, to wit: the valley of the Flat-Head lake, of the Mission, of the Jocko, of Hellgate, of the Bitter-Root, of Big Blackfoot, of Flint creek, and of Deer Lodge, besides many other smaller ones of great beauty and fertility. This basin drains towards the northwest, and is about two hundred and fifty miles long by an average of about seventy-five miles wide. It is by far the best timbered part of the territory, owing to the moist warm winds of the Pacific ocean, which reach to the Rocky mountains along here, and cause a more luxuriant growth of vegetation than farther south, where their moisture is absorbed and rather dried up in crossing the arid surface of the "Great basin," which is destitute of timber, except in a few places.

Sickness is almost unknown in this basin, or indeed in any of the others, for I can truly say that no healthier country can be found in the world than that comprised within the limits of the territory of Montana.

Next is the northeastern basin, lying on the east side of the Rocky mountains, and between them and the low dividing ridge that separates the waters of the Saskatchewan, Red river of the north, and the Mississippi river, from those of the Missouri. This basin extends in fact from the Rocky mountains to the eastern border of the territory, along its north end, a distance of near six hundred miles in length, by about one hundred and fifty in breadth, a small part of its northern edge lying in the British possessions. The eastern portion of this vast basin is composed of clay table lands, or "mauvaise terres," but there is a large amount of good land along the streams. There are several spurs and bunches of mountains, as the "Bear's Paw," "Little Rocky mountains," "Three Buttes," &c., scattered about in it. It drains to the east by the Missouri river, Milk river, Marias river, Teton river, Sun river, and Dearborn, the first three putting into the Missouri below Fort Benton, and the last two a short distance above the Great falls. The western portion of this basin is but little broken up by mountains, yet only about one third of its surface is available for farming, consisting of a strip from ten to twenty miles in width and about one hundred and fifty long, running along the east foot of the Rocky mountains, which afford a good supply of timber. This strip is clothed with bunch-grass, but as you leave the mountains and go down into the plains, the country becomes a succession of clay terraces or table lands, more commonly known as "bad lands," which are sterile, with but a scanty growth of stunted grass. The streams have worn down through these table lands till they now run in cañons several hundred feet below the surface of the surrounding country, and in travelling through this basin you are not aware that you are approaching a stream till you find yourself standing on the brink of one of these cañons and see the stream hundreds of feet below you, meandering through the narrow bottoms that border it. These bottoms, though narrow, are generally fertile and well supplied with grass; timber, however, is not very plenty, what there is being principally cottonwood. It is possible that a large portion of these table lands may be rendered productive by a well-directed system of irrigation.

The want of timber may also be supplied by coal, of which I have reason to believe there are large deposits in this basin. There has not been any discoveries that would pay, of precious minerals in this basin as yet, but there has only been a small amount of superficial prospecting done. This has established the fact that gold exists in unknown quantities in the cañons and streams that put into this basin from the Rocky mountains. I am, however, of the opinion that when this region is thoroughly prospected it will be found equally as rich as its sister basins.

Next comes the "Western Central basin," drained to the east by the Jefferson fork of the Missouri and its tributaries, of which the following are the principal: Big-Hole river, which comes in from the northeast, and which, I think, affords more than the Beaverhead river, which has generally been considered the main stream, and properly so, because it runs through the centre of the basin, and drains a much larger extent of country than the Big-Hole, which has along its course, and in a huge semicircle around its head, some of the loftiest peaks in this part of the Rocky mountains, and on which the snow falls to a great depth, and as it melts in the spring and summer, causes the Big-Hole, which has a much steeper grade than the Beaverhead, to become a rushing torrent of formidable dimensions. The Big-Hole and the Beaverhead unite near the eastern edge of the basin, and form the Jefferson fork of the Missouri, which runs through a cañon into the "Eastern Central basin," where it makes a junction at the "Three forks," with the Madison and Gallatin rivers.

Rattlesnake creek comes in from the northwest as does Williams' creek, a few miles farther west. Horse Prairie creek, which is the headwater of the Beaverhead, comes in from the west. Red Rock creek comes in from the south. Black-Tailed Deer creek from the southeast, and Stinking-Water river from the southeast. These streams drain this basin, which lies much in the shape of a spread fan, being about one hundred and fifty miles wide by one hundred long.

There have been no mines discovered on the Big-Hole, except a small patch at its head, of which I have spoken elsewhere.

Rattlesnake creek is crossed in the cañon above its valley, by numerous ledges of the richest silver quartz that has yet been discovered in Montana, some of them assaying as high as five thousand dollars to the ton of rock. These ledges are generally composed of argentiferous galena, or lead ore, containing a large amount of silver. Who shall predict the future of this place! The wealth of the Rothschilds is as nothing compared to the riches which lie concealed in the bowels of the Rattlesnake hills, awaiting the coming of the enchanters with their wands (in the shape of capitalists with bushels of greenbacks), to bring forth these treasures that have lain hid since the sun first arose and cast its light on a virgin world. And this reminds me (as Father Abraham would say) that this must have been a jolly old world about the time that it was covered with glaciers (whose traces are still plainly visible all through the Rocky mountains) so deep that only the tops of the loftiest mountains rose above this universal sea of ice. I think the night winds must have been unpleasantly cool about that time.

The round smooth boulders and gravel commonly known as the "wash," that are always found in placer diggings, have evidently been caused by the grinding, pulverizing action of these glaciers, the country having undergone great changes of upheaval and depression since that time, and in gold-bearing localities the action of the elements during countless ages has collected the gold that was ground out the ledges and rocks by the action of the glaciers, into the ravines, creeks, and rivers of the vicinity.

Sixteen miles west of Rattlesnake comes in Willard's creek. Both these streams head in "Bald mountain," about fifteen miles north of Bannack City. This huge mountain is seamed with ledges of very rich gold and silver bearing quartz. Nothing has been done, as yet, toward opening these leads, want of capital being the cause.

Bannack City stands at the upper end of the cañon on Willard's creek, where it opens out into a small valley.

The mines extend down the creek seven or eight miles, and have paid "big" but are now declining somewhat.

In this cañon are situated many leads of gold-bearing quartz, of exceeding richness, among which is the famous "Dacotah" lead which is now being worked with great success. There is also the Waddam lead, the California lead, and many others that assay quite rich. In fact, few places in the world possess greater mineral wealth than the vicinity of Bannack City.

Passing by Horse Prairie, Red Rock, and Black-Tailed Deer creeks, each of which has a valley of considerable extent which is admirably adapted for grazing and probably for farming also, but on which no mines have as yet been discovered, we come to Stinking-Water river, which has a valley of considerable size, but only a portion of which is fertile and well-grassed; but the spur of mountains that run down between it and the Madison river, and which are over fifty miles long, running due north and south, are very rich. The first stream that comes out of these mountains into the valley of the Stinking-Water, is "Wisconsin gulch," so called because it was first worked by a party from that state. This gulch has only been partially prospected, it being deep to the bedrock, yet there has been found a considerable extent of placer diggings, in and adjacent to it. A few miles farther up the valley comes out "Mill creek," so called because Gammell & Co. built a mill on it last year. There has been no placer mines discovered on this creek, but along the base of the mountains in its vicinity is a large number of rich gold and silver bearing quartz leads among which are the Rothschilds lode, the Eclipse lode, the Antelope, the Mountain Queen, the Gibraltar, the Hawk-Eye, and many others that assay rich.

This is the only place in this range where silver leads are found. Some of them assay from one to two thousand dollars to the ton of rock, and they are very easy of access. Here is also a thriving village, called "Brandon," which bids fair to rival Virginia City.

A few miles from Mill creek, comes out "Ram's-Horn gulch," so called from the large number of mountain sheep-horns lying along it, it having once been a resort for them. This stream, like Mill creek, possesses no placer diggings, but it has not been thoroughly prospected.

It has, however, many rich leads of gold-bearing quartz, among which is the famous "Monitor," which is very rich.

A little farther up the valley, comes out "Bivens gulch"—named after the man who first "struck it"—in this creek, which has paid, and is still paying, remarkably well in "coarse gold." Pieces have been taken out of this gulch weighing as high as three hundred and twenty dollars.

A short distance farther along the base of the mountain, and we come to "Harris gulch," named after its discoverer, as usual, and which has paid well in places, in beautiful coarse gold, but this gulch is what is called "spotted," in mining parlance; that is, the gold is scattered about in irregular spots. Only a small portion of this gulch has paid well.

There is another ravine, called "California gulch," which comes into Harris gulch on the south, before it enters the valley of Stinking-Water. This gulch is similar to Harris's, except that it is still more "spotted," and has not paid so well.

A few miles farther south, comes out the famous "Alder creek"—the derivation of which name I have given elsewhere—on the banks of which, a few miles above the first cañon, where it opens out into a kind of basin, are situated the cities of "Virginia," "Central," and "Nevada," which are fast being merged into one, with a population of about ten thousand, and rapidly increasing. Alder creek is incredibly rich, from its head down to near where it enters the valley of the Stinking-Water, a distance of about eighteen miles. Near its head, pieces have been found weighing from fifty to as high as seven hundred and twenty dollars, the gold getting coarser as the head of the stream is approached.

In the hills bordering the stream, a large number of gold-bearing quartz leads have been discovered. Those in Summit district in particular, being of almost unexampled richness, while in the mountains at the head of the creek, is a coalfield of unknown extent, which is now being developed. This is the second place in this basin where coal has been discovered, and, in a country so sparsely timbered as this, coalfields are of incalculable value. In fact, nature has placed within the limits of Montana all the requisites to enable her to become the wealthiest part of the United States. Abounding in all the minerals, precious and otherwise, with coal and water-power unlimited to work them, the future of Montana will equal in reality those gorgeous fictions of the Arabian Nights' Entertainments.

This basin contains eight valleys of considerable size, to wit: The valley of the upper part of the Jefferson and Beaverhead, of Big-Hole river, of Big-Hole prairie, of Rattlesnake, of Horse prairie, of Red Rock, of Black-Tailed Deer, of Stinking-Water. This ends the description of the "Western Central basin," which contains in itself all the essentials necessary for the prosperity of a mighty nation.

Next comes the "Eastern Central basin," which is drained by the Missouri river, below the "Three forks," and above them by the Jefferson fork, into which empty the North Boulder creek, South Boulder creek, and Willow creek; on the first and last of which are some placer diggings of limited extent and richness, and many quartz leads that prospect rich.

This basin is further drained by the Madison and Gallatin forks, which form a junction with the Jefferson in a fertile plain of considerable extent.

The basin contains a large amount of arable land, with a climate fully as good as Utah; it is about one hundred and fifty miles long north and south, by about eighty east and west. It contains five principal valleys, to wit: The valley of the Three forks, of North Boulder, of the lower part of the Jefferson, of the Madison, and of the Gallatin. It contains a greater amount of farming lands than the basin of the Beaverhead and tributaries.

Next and last comes the basin of the Yellowstone and its branches: it drains toward the east, and is about four hundred miles long by about one hundred and fifty wide. But little is known about the mineral resources of this great valley, the hostility of the Crow Indians rendering it very dangerous prospecting within its limits. They have already killed several men who were exploring the country, and robbed and set on foot many others.

The indefatigable miners have, however, succeeded in finding a creek at the western edge of the basin, when it approaches nearest the valley of the Gallatin, which they have called "Emigrants' gulch," because it was mostly taken up by the emigrants who arrived by the Bridger and Jacobs road.

There is a small mining village on this creek, which prospects very well in places, and will probably prove very rich, but it is very hard to work, because of the vast quantity of granite boulders scattered along its bed and banks.

There is every reason to believe, however, that the basin of the Yellowstone will prove fully as rich in precious minerals as the others, and it is known to contain large fields of coal, which are very accessible, and among which are numbers of petroleum or oil springs.

In climate and fertility this valley is a medium between the valleys of the mountains and the prairies of the Western states. Corn, beans, pumpkins, &c., grow finely in it.

This basin contains eight principal valleys, as follows: the main valley of the Yellowstone, of Shield's river, of the Rosebud, of Clark's fork, of Pryor's fork, of the Big-Horn river, of Tongue river, and of Powder river, and many smaller ones.

The Yellowstone river will be navigable for light-draught steamers nearly to the western edge of the basin, or almost to the centre of Montana, and it is by this river that she will ere long receive all of her supplies that come from the states, and it will in time carry down our gold and silver to the poor devils who are so unfortunate as to live in the Mississippi valley, and who don't own any "feet" in any rich silver leads, and are ignorant of the joys of going out poor in the morning, in search of "leads," and coming back rich in the evening (in imagination).

O "Chateaux en Espagne!" thou art the sole joy and solace of many weary wanderers among the mountains.

Thus ends this slight description of "The country of the mountains," which, it will be seen, contains five large basins, which enclose within their limits thirty valleys, each of which is as large as three or four German principalities, besides many smaller ones not much larger than Rhode Island or Delaware.

This includes the valley of "Prickly Pear creek," so called because there are two or three "prickly pears" growing in it, and which I came near forgetting. This would have been an unpardonable omission, as it disputes the palm of rich leads with Deer Lodge.

It is well established that the main chain of the Rocky mountains from the head of Deer Lodge, sixty miles north-east to the head of Prickly Pear creek, contains more rich gold and silver quartz leads than are to be found in the same extent of country in any other part of the world.

These two localities are formidable rivals to that modern impersonation of the "El Dorado" of the old Spanish adventurers, "yclept" Rattlesnake creek.

So mote it be.

RULES FOR PRONUNCIATION.

GIVE all the letters their common English sound.

Be careful to emphasize the syllable that has the accent mark (thus ′) attached to it, and if two syllables in the same word should have the accent, emphasize them both about alike.

The different sounds of the letter *a* are noted when they occur.

Be very careful not to give the letters foreign sounds, such as calling *i* as though it were written *e*, and *e* as though it were *a*, &c. Pronounce the words as though they were English, and not as if they were Dutch or French, and any Snake Indian will readily understand you.

DICTIONARY

OF THE

SNAKE INDIAN LANGUAGE.

A

ENGLISH.	SNAKE INDIAN.
Antelope (in general)	Quar′-ree.
Antelope (buck)	Wănty.
Antelope (doe)	Quar′-ree em-bee′-ah.
Axe	Ho′-han (Note 1).
All	O′-yoke, or, o′-yeut.
Awl	Wee′-yoh.
Arm	Boor′-rah.
Aunt (on the father's side)	Em-bah′-hah.
Aunt (on the mother's side)	Nag′-a hy em-bee′-ah.
Afraid	Tu′-e-eu, or, mer-ree′-yeu.
American	Soo-yah′-pe (Note 2).
Across, or on the other side	O′-nung-wa, or, o′-nunk.
Awkward	Maw′-wot (Note 3).
Arrow	Ho′-pog-gau.
Arrow-case	Ho′ coon-ah.
Already	Push, or, him′-besh.
Ashamed	Nash′-u-i.
All gone	Ma-git′-soo-mat, or, cay′-wot.
Amorous	Ny′-an-swant or, ny′-a-shap.
Ants	An′-ning-gwuts.
Ant eggs	An′-ne-no′-yo (Note 4).
Ask, or asking	Mar-ib′-bin, or, in-dib′-bin.
Alive	Kwidge′-o-ni.
Again	A-tee′-is.
Also	A-tee′-is.
Always, or all the time	An′-deps.
Ashes	Koot′-seep.
Apron	Do′-pur-rah.
Autumn	Yeb′-ban.
Arise	Yates′.

ENGLISH.	SNAKE INDIAN.
Awake, or awaking	Tib′-boo-e, or, tib′-boo-e-cant.
Angry	To′-ho-buck.
Antelope skin	Quar′-ree em-bŭh′.
Arrapahoe Indian	Share′-a tick′-ah.
A fort or large house (of wood)	Pee′-ah woo′-ban car′-ne.
A fort or large house (of stone)	Pee′-ah tim′-pa car′-ne.
An American book	Soo-yah′-pe tib′-op.
An apple	Pee′-ah pug′-um-be.
At present	E′-git-sha.
All the lodges	O′-yeut-a car′-ne.
All the horses	O′-yeut-a pung′-go.
All my cattle	O′-yeut-a nee′-ah quich′-em pong′-go.
All real friends	O′-yeut tib′-itch a hance.
B	
Buffalo (in general)	Quitch, or, coo-itch′ (Note 5).
Buffalo robe	Quitch′-ew.
Buffalo overshoes	Pur′-namp.
Buffalo mittens	Pur′ mush′-a-tuo-co.
Buffalo overcoat	Pur′-quash′-ew.
Buffalo leggings	Pur′ cose.
Buffalo bull	Quich′ no′-ya-gant.
Buffalo cow	Quich′ em-bee′-ab.
Breeches, or pants	Cose, or, pee′-mog-guts.
Black	To′-ho-bit.
Blue	I′-be-ah-wit.
Brown	Toop′-shu-but.
Beard	Em-mo′-ta.
Bring	Mi-yaw′, or, mi-yack′.
Bring some wood	Cook′-ate.
Bring some water	Pah′-dzi-yah′-conk.
Big	Pee′-up.
Boy	Toon′-yip.
Blanket	Err′h, or, wan′-nop.
Bear (in general)	Wood′-ah (No. 6).
Bear (he)	Wood′-ah ung-goo′-mah.
Bear (she)	Wood′-ah em-bee′-ab.
Bear (black)	To′ wood′-ah.
Bear (brown)	Toop′-shu-beet wood′-ah.
Bear (cinnamon)	Ing′-ga wood′-ah.
Bear (grizzly)	Aw′-ha-pit wood′-ha.
Bear (white)	To′-sa wood′-ah.
Bearskin	Wood′-ah em-buh′.

ENGLISH.	SNAKE INDIAN.
Bear track	Wood′-ah en-namp′.
Bear's foot	Wood′-ah namp.
Bear meat	Wood′-ah un-dook′.
Bear river (U. T.)	Quee′ o′-gwa.
Beaver	Har′-ne.
Beaver skin	Har′-ne em-buh′.
Beaver meat	Har′-ne un-dook′.
Beaver castor	Har′-ne en-dah′.
Beaver trap	Han′-e-wun.
Beaver lodge	Har′-ne en car′-ne.
Bag, or sack	Mog′-guts.
Bridle	Timp′-a-san′-e-gah.
Bed	Cap.
Bed curtains	Cap′ it-si′-n-ung-gah.
By-and-by	Pee′-nunk, or, pee′-nung-ga.
Bay (color)	Ing′-ga-bit.
Bay horse	Ing′-ga co′-ah.
Bay mare	Ing′-ga pee′-ah.
Brown horse	Toop′-shu co′-ah.
Brown mare	Toop′-shu pee′-ah.
Black horse	To′ co′-ah.
Black mare	To′ pee′-ah.
Blue horse	I′-be-we co′-ah.
Blue mare	I′-be-we pee′-ah.
Brother (elder)	Em-baw′-be.
Brother (younger)	In-tahm′-ma.
Blackfoot Indian	Par′-keeh.
Blackfoot country	Par′-keeh shock′-up.
Blackfoot horses	Par′-keeh pong′-go.
Blackfoot women	Par′-keeh wipe.
Black Butte, at the mouth of Lewis fork of Snake river (I. T.)	Wock′-way (Note 7).
Black's fork of Green river (U. T.)	Wong′-gog-way (Note 8).
Beaverhead river, or Jefferson fork of Missouri river	Har′-ne em-bamp′ o′-gwa (Note 9).
Beaverhead valley	Har′-ne em-bamp′.
Beaverhead rock	Har′-ne em-bamp′.
Blacksmith	Wee′-in-dap′-pi (Note 10).
Blackbird	Pog′-gan-sook.
Black-Tailed deer	Do′-te-yah.
Bad	Ka′-dzont.
Badger	Hone′.
Burn	Wy′-yap.

ENGLISH.	SNAKE INDIAN.
Burnt	Wy′-yaht.
Broke, or broken	Co′-pop.
Boil, or boiling	No′-ya-punt.
Boiling spring	Pah′gwee′-yo-wah.
Boiled meat	Nas-sahp′.
Big-Hole river	See′-nimp o′-gwa (Note 11).
Black-Tailed-Deer creek	Do′-te-yah o′-gwa.
Behind	Nah′-vish-i.
Both	Nam′-i-ent.
Bow (weapon)	Ho′-ite.
Bet	Mar-ib′-bah, or, tib′-ah.
Buck (of animals)	Uug-gooh′, or, ung-goo′-mah.
Bull (domestic)	No′-ya-gant a quich′-em pung′-go.
Brother-in-law	In-day′-to.
Bald, or bald-headed	Pamp′-ey-wot.
Bald-eagle	Pass′-ee-ah.
Bald-faced	To′-sa co-ba-gant.
Blind	Poo′-e-wot.
Bacon, or any kind of hog meat	Kosh-aw′ un-dook′.
Bill (of a bird)	Em-mo′-by, or, timp.
Be still or quiet	Youn′-gart.
Bad tasting	Moit′-zee gum′-min.
Beads	Tsum′-mo.
Big toe	Dat′-tog.
Barking	Woyt′ or waw′-waw-gout.
Bite	Ma-git′-sa, or, tig-it′-sa.
Biting	Ma-git′-sa-ent.
Berry (in general)	Pug′-um-be.
Blood	Pwip′.
Bloody	Pwip′-pint.
Button	Tee′-tim-book′-ah.
Back, or backbone	Ung-gwimp′.
Bone	Mun-soo′-ne.
Boat	Sye.
Break (like a stick)	Mad-zat′-cawp.
Brains	Go′-bish-ee.
Blow (with the mouth)	Mah′-boke.
Blow (a gale)	Kut′-tuh nee′-ite.
Belt	Nick.
Bullet-moulds	Nab′-a-gan gaw′-gwing-ga.
Bobtail	Quash′-ee.
Buckskin coat	Pick′-ah quash′-ew.
Buckskin shirt	Pick′ah quash′-ew.

ENGLISH.	SNAKE INDIAN.
Buckskin breeches	Pick'-ah cose.
Branding-iron	Tig'-go-po.
Bell	Cow-o-wah.
Boots	To'-namp.
Bring together (animals)	Mam-mock'.
Bitter-root	Kon'-ah (Note 12).
Bottle	
Breech-clout	Do'-pur-rah.
Bridge	Boas'-sahk.
Brave	Nare'-e-ent.
Bread	To'-sa-tick'-up.
Beans	Pee-hoo'-rah.
Bull-rush or tule	Sipe.
Blue crane	Wah'-sa.
Breast-strap (to saddle)	Waw hum-bee'-nah.
Bitch	Share'-rih em-bee'-ah.
Bird (in general)	Queen'-ah.
Bannack Indian	Ban'-ni-ta.
Belly	Shop'.
Butterfly	Ay'-yeh-po-rong'-go.
Broom	Tin'-o-wah.
Birch (common)	Son'-a ho'-gwee-dzap.
Bi[illegible] (small stinking kind)	To'-sa bo'-gah (Note 13).
B[illegible]berries	Ing'-ga hawmp (Note 14).
Blossom	Ton'-ee-ap.
Buzzard	Tong'-go a rik'-kah (Note 15).
Book	Tib'-op.
Beaded-moccasin	Tsum'-mo namp.
Big lodge	Pee'-ah car'-ne.
Big man	Pee'-ah tur'-oup.
Big woman	Pee'-ah wipe.
Beets (white)	Tsin'-ah.
Beets (red)	Ing'-ga tsin'-ah.
By the side (of anything)	Kum'-mo-ye-hunka.
Buffalo hump	See'-nimp.
Bat (animal)	Sum'-moits.

C.

Crow (bird)	Pah'-hye.
Crow Indian	Ah (a as in far).
Comanche Indian	Yam'-pah (Note 16).
Cedar-tree	Wap.
Cottonwood	Saw'-a-bee.

ENGLISH.	SNAKE INDIAN.
Come	Kim′, or, kim-mag′.
Close (not far)	Mee′-ditch.
Cold	Ee′-gent.
Cow (domestic)	Quich′-em-pong′-go.
Comb	Nad′-ze-too′-ye.
Coat	Pee′-ah quash′-ew.
Child	Dwot′-sa.
Campkettle	Week′-to-wah.
Crop-eared	Caw′-haw.
Crazy	A′-mep.
Cry, or crying	Yag′-geet.
Crane (sand-hill)	Quan′-dah.
Catch	Mand-zi′.
Come in	Yike.
Catamount, or lynx	Took′-a-bitch.
Camus	Pah′-see′-go (Note 17).
Cut it	Mad-zick′-ah.
Chief	Tayg′-wan-ne.
Crawfish	Pah′-ah toag′-go.
Cloud	Tom′-up.
Cloudy	Tom′-up-cant.
Corn	Hau′-o-bit.
Cornmeal	Hau′-e-bit a nah′-de-sooh.
Chin	Ung-goop′-er-inta.
Cheek	Mas-saw′.
Crupper (to saddle)	Nah′-gwad-zau′-e-gah.
Country or land	Shock′-up.
Choke-cherries	To′nam′-be.
Cricket	Mesh.
Chair	Car′-de-naw.
Cedar grove	Wat-tine, or sam′-mar-rine′.
Cottonwood grove	Saw′-haw-rine.
Coffee	Caw′-pee.
Coffee-mill	Caw′-pee drack′-queen.
Charcoal	Koo′-too-bee.
Cough	Aw′-nip.
Cream-colored	Un′-dam beet.
Chips	Nit′-see-up.
Comb your head	Em bamp′ ad-zee′-to-ye,
Coyote	Nag′-e-hy e′-zip.
Cards	Noo′-whih.
Charger (for gun)	Dit′-tee-ah.
Curlew	Coo-weeh′ (Note 18).

ENGLISH.	SNAKE INDIAN.
Chewing tobacco (the act of)	Pawm′-o ma-gits-quite.
Chew or chewing	Ma-gits′-quite.
Currants (yellow)	Aw′-ha-pug′-um-be.
Currants (black)	To′ pug′-um-be.
Currants (red)	Ing′-ga pug′-um-be.
Call	Em-ba′-dze-conk.
Candle	U′-ho coon′-ah.
Cane (small species)	Ho′-gap.
Cañon	Tin′-eo-an′-o-cant (Note 19).
Cloth (in general)	Wan′-nop.
Cat	Puss.
Certain	Tib′-itch.
Colt	Pong′-go en-do′-ah.
Cattle	Quich′-em pong′-go.
Clear (not cloudy)	Toat′-sah-wot.

D.

Deer Lodge Butte	It-soo′-ke en car′-ne (Note 20).
Deer Lodge valley	It-soo′-ke en car′-ne.
Deer (white-tailed)	It-soo′-ke.
Deer (black-tailed)	Do′-te-yah.
Doe (of deer, &c.)	Em-bee′-ah.
Duck	Poo′-e-yah.
Dog	Share′-rih.
Dead	Tee′-ape, or tee′-a.
Dark	Toog′-gun.
Daylight	E′gih nah′-bo-na.
Daughter	Em-bay′-dah.
Daughter-in-law	Mow-hoats′-em-bee.
Don't know	Ka shume′-bau-ner (Note 21).
Deep	Dook′-unt.
Deep hole	Dook′-er-ine.
Down stream	Pah′-nunk, or, tin′-ah.
Dismount	Wike.
Dapple grey	Ah′-sah′-er-ab′-ba.
Devils or fairies	Nin′-um-bee (Note 22).
Drink	Ma-hib′-ba, or, hib′-ba.
Drunk	Pi′-e-mep′.
Dry creek (in general)	Ho′-na-bit pah′-wot.
Dollar	Pee-sas′.
Dry or dead cottonwood	Saw′-a-bit a wipe.
Dust	Hook′-comp.

ENGLISH.	SNAKE INDIAN.
Deaf	Ka nung'-a-tine, or, nung'-ga-wot (Note 23).
Drowned	Pahn'-do-ree'-a-cant.
Dry (not wet)	Paah'-up.
Dry (thirsty)	Hib'-be-schwant.
Doomed.	Ka-kwedge'-o-ni.
Dance, or dancing	Kik'-kaht.
Dark (of the moon)	Mee'-ah tee'-ayp.
Day	Tab'-ba.
Digger Indian	Shosh'-o-co (Note 24).
Dirt	Shock'-up.
Drawers (clothing)	Dook'-a-ni cose.
Dried apples or peaches	Pah'-see'-go.
Dish rag	Ow'-a-rote'-see-mah.
Deer meat (white-tailed)	It-looke' un-dook'.
Deer meat (black-tailed)	Do'-te-yah un-dook'.
Do you understand me?	Im'-how nee'-ah ma-nung'-gan.
Don't you understand me?	Im' how ka' nee'-ah ma-nung-gan.
Don't kill him, her, or it	Ka' mow-vake'.
Don't go	Ka' myer'-ro.
Don't scold	Ka' man-eet'-too-un.
Doctor	Po'-ho-gant.
Dirty, or filthy	Teech'-ent.
Drunkard	An'-da' pi'-a-mep'.
Do you talk the Snake tongue well?	Im'-how tsont-sho'-sho-ne ta' gwah.

E.

Eat	Tik'-kaht (a as in hat).
Ear	En-nunk', or, nung'-ga.
Eye	Em-boo'-ee.
Elk	Par'-re-ah.
Enough	Shu'-big-ah, or, shu'-big-un.
Eight	Ny'-a wot'-se-wit.
Eleven	See'-man-o sim'-mitch man-doy'.
Eighteen	See'-man-o ny'-a-wot'-se-wit man-doy'.
Eighty	Ny'-a wot'-se-wit see'-man-o.
Eagle (in general)	Pee-ah queen'-ah.
Evening	Yake.
Entrails	Mung-goy'.
Eyebrows	Ki'-ap.
Eyelashes	Boor'-ee-ee.
Elbow	Nee-goop'.

ENGLISH.	SNAKE INDIAN.
Every	O′-yeut.
Every day	O′-yeut a tab′-ba.
Every night	O′-yeut a toog′-gun.
Early in the morning	E′-gih nah′-bo-na.
Edge or side	Ung-gim′-mok.
Enemy	Waw′-haw.
Ear-rings	Nung′-ga sim′-ma.
Elk-skin	Par′-re-a em-buh′.
Eating	Tik′-kaht.
Eating bread	To′-ea tick′-up a tick′kaht.
Eating meat	Un-dook′ a tik′-kaht.
Egg	Queeu′-ah no′-yo.

F.

ENGLISH.	SNAKE INDIAN.
Frenchman	Ti′-oo, or, tab′-ba-bo,
Friend	Hance, or, haunce.
Father	App.
Father-in-law	Dog′-go.
Fat	U′-hope.
Fish	Peug′-wee, or Peuk.
Frog	Yaw′-gwad-zee.
Fox	Wan′-ne, or, Waugh′-ne.
Flies (insects)	An′-ne-moo-ee.
Fire	Coon′-ah.
Fog	Pag′-in-up.
First	Hi′-e-gau.
Feeding	Taw′ mee′-ah, or, taw′-win (25).
Far	Man′-unk, or, Man′-a-gan.
Four	Mot′-se-wit.
Five	Man′-e-git.
Fourteen	See′-man-o wot′-se-wit man-doy′.
Fifteen	See′-man-o man′-e-git man-doy′.
Forty	Wot′-se-wit see′-man-o.
Fifty	Man′-e-git see′-man-o.
Flour	To′-ea tick′-up.
Foot	En-namp′, or, namp′.
Found or find	Ma-row′-dah.
Face	Co′-be.
Fly (the act of flying)	Yore′-ah-tig.
Flying	Yore′-ah-tig′-gin.
Full	Tip′-e-gah.
Full (speaking of eating)	Wooj-jim.
Flat-Head Indian	Tat′-se-paw.

ENGLISH.	SNAKE INDIAN.
Finger	Mash'-e-wick.
Finger-ring	Mau′-e-gah.
Finger-nails	Mas′-seet.
Fish-hook	Nad-zoo′-ne.
Forehead	Ung-ki′.
Full moon	Mee′-ah tom′-bo-nut.
Fall or fell	Pike.
Frying-pan	Tee′ qush-ing-gan.
Fall (of the year)	Yeb′-ban.
Feel (with the hands)	Maw′-shoon-gah.
Feeling (with the hands)	Maw′-shoon-gah.
Feeling (bodily or mental)	Nee′-shoon-gah.
Fry, or fried	U′-ho quash-ing.gup.
Fire-steel	Kosh′-awb.
File	Tim-mad-zoo′-ne.
Frozen	Tee′-e-sip.
Flute, or any wind instrument	Tim′-moo-yag′-gin-gan.
Fight	Nab′-e-ding.
Fix the lodge, it is smoking	Qeek′-unt im ad-yee′-hon.
Formerly	Saw′-vish.
Fir-tree	Wong′-go-be.
Floor	Wo′-by sho′-ne.
Fire-wood	Coon′-ah.
Feathers (in general)	Pur′-seep.
Feathers (on arrows)	Nas′-see-ah.
Fork (to eat with)	Tid′-zee-ah.
Fork (in timber)	Ho′-pit Woor′-ah-sab-gah′-gant.
Flicker, or yellow-hammer	An′-ning-gwee′-kwee (Note 26).
Forget, forgot, or forgotten	Nas′-sa-wad-zip.
Frightened	Mer-ree′-yen.
Flint	Tim′-pa nad′-dock.
Fish-line	
Fishing	Peng′-wee hat.
Fish-eggs	Peng′-wee no′-ya.
Fly-blows	An′-ne-moo-ee no′-ya.

G

Gun	Ite′.
Grass	Sho′-nip.
Grey	Ow′-a-bit.
Go, or go away	Myer′-ro.
Green	Poo′-e-bi-nt.
Green river (U. T.)	Can′-na-ra o′-gwa (Note 27).

ENGLISH.	SNAKE INDIAN.
Green Pipestone creek	Poo′-e-toy (Note 28).
Green wood	Pah′-o-gweet-ship ho′-pit.
Great Salt lake (U. T.)	Teed′-ze pah (Note 29).
Give	Mow′-oat.
Give it to me	My-yack, or, nee′-ah oat′.
Give him, or her, something to eat	Mam-mar′-gah mam-mock′.
Give some water	Pah′ mow-oat′.
Give me some water	Nee′-ah pah′ margh.
Give me some milk	Beed′-je nee′-ah oat′.
Get	My-yah′.
Get up	Yates′.
Get on, or mount	Mah′-ban-toy.
Get wood	Cook′-ate, or, cook′-ick-oonk.
Get breakfast, dinner, or supper	Tick′-up ma-hon′.
Gold	Aw′-ha-pit la pee-ass′ (Note 30).
Good	Tzawnt′.
Ground	Shock′-up.
Ground-hog	Yah′-hit-zee.
Grouse	Cah′-hah.
Gamble, or gambling	Ny′-a-witch (Note 31).
Ghost	Fswop′, or, thu-op′ (Note 32).
Goose	Nig′-gant.
Go out	Toy′.
Go to him or her	Mow′-wo-gant a Myer′-ro.
Go home	Myer′-ro im-en Car′-ne.
Go and look	Myer′-ro ma-boo′-eet.
Go, or going, across the river	Pah′-roy.
Going on foot	Shosh′-o-co myer′-ro.
Gopher	Ya′-hah-bitch.
Grey horse	Ah′ co-ah.
Grey mare	Ah′ pee′-ah.
Gloves	Mush′-a-tuc-co.
Grandmother (on father's side)	Hote′-zee.
Grandmother (on mother's side)	Gog′-go.
Grandfather (on father's side)	Ung-gin′-naw.
Grandfather (on mother's side)	Dog′-go.
Grey ground squirrel	Cheep′, or, chip.
Ground squirrel (striped)	Wo′-it-zee, or wo′-ee.
Grasshopper	Hah′-tunk.
Gonorrhœa	Tim′-pep, or, Tim′-pipe (Note 33).
Gun-flint	Tim′-pa nad′-dok.
Gap in mountain	Wee′-yah.
Gall	Awm′-bo-ee.

ENGLISH.	SNAKE INDIAN.
Gimlet	Hote'-zat-tib'-book-a.
Glue.	
Grease.	U'-hope.
Gum (of pine-trees)	Son'-up.
Goat.	Quar'-ree pung'go.
Good-humored	Ka' him-ba Too'hope.
Gallatin river	Cut'-tuh o'-gwa (Note 34).
H	
House (of wood)	Woo'-van car'-nee.
Horse	Pung'-go.
Hat	Tis'-zo-moy.
Hair	Pamp'-ey, or, pomp'-ey.
Hare	To'-sah-cum.
Hand	Maw.
Hand-saw	Hote'-sick-ah.
Handsome	Tzawnt' nah'-bo-ick-unt.
Handkerchief	Wan'-no coor'-ock.
Half	Sing'-gwape.
Half-moon	Mee'-ah sing'-gape.
Ham's fork (U. T.)	To'-row-gwa.
Hair rope	Pur' tim'-oke.
Hawk (in general)	Queen'-ah.
Hard	Cut'-tunt.
Hammer	Tid'-an-e-kee.
Hair-oil	Tee' u'-ho.
Hair-brush	Nee'-too-ye.
Head.	Em-bamp'.
Head-ache	Em-bamp'-ey nit-sick.
Heart.	Um-beeh'.
Heavy	Put'-tunt.
Henry's fork (U. T.)	Har'-ne en tim'-pa car'-ne.
Heel	En-dap'-gaw.
Hill (sometimes used)	No'-e-bee.
Hill or hills (generally)	Ah'-nam.
Him, or her	Pun'-us, or, pun-in-tag-gah.
Hip	Unt'-se-ump.
Hot	Ear-e-ent.
Hold, or to hold.	Mau-dai'.
How much, or how many	Him'-ba-gant.
Horn	Ah (a as in far).
Horse-flies	Pee'-beet (Note 35).
Horse dragging a rope	Pung'-go tim'-oke a wee'-yoh.

ENGLISH.	SNAKE INDIAN.
Horse dragging lodge-poles	Pung'-go wan'-dan nore'-ah.
Horseshoe	Pong'-go wee'-namp.
Horse-prairie	To' erh'-ah-ro-ne (Note 36).
Horse-prairie creek	
House (of stone)	Tim'-pa woo'-ban car'-ne.
Hoops (ladies')	Wee'-im-big'-i-noh.
Hurry	Nam'-i-shaw.
Husband	Ung-gaw'-up.
Hungry	Pow'-er-ee-a-cant.
Hunting	Tig'-ga mee'-ah.
Hard-hearted	Um-beeh' tim'-pa-wite.

I

Ice	Pah'-cup.
Iron	Wee' or, poo'-e weeh.
In blossom	Ton'-ye-ah-cant.
In the middle	Tib'-bee'-nah.
In love with anything	Shoon'-gwee-tah.
Infant (girl)	Tee'-a-pud, or, o'-nah.
Infant (boy)	Toon'-yip-it-see, or, o'-nah.
I don't know	Nee'-ah ka' shume'-ban-ner.
I don't understand	Nee'-ah ka e-nung'-gan.
I don't know when I'll come back	No'-in ka him'-ba coin.
I traded for it	Nee'-ah sick en-dim-up.
I am poor	Nee'-ah nash-en-dit-en.
I am cold	Nee'-ah shit'-too-ah.
I am warm	Nee'-ah it-si'-u-en.
I (myself)	Nee'-ah.
It is warm and pleasant	It-si'-u-ike.
It bit me	Nee'-ah na-git-see-ah.
I cut my hand	Nee'-ah maw'-nee-ah mad-sic-ah.
I am going	Nee'-ah myer'-ro.
I don't like you	Nee'-ah ka im so-cum-mi-gan.
I don't hear you	Nee'-ah ka im e-nung'-gan.
Independence rock	Tim'-pa nah-bore.
Ill-humored	An'-da too'-hope.

J

Jump	Pop', or, pop'-ate.
Just alike	Mah'-e-gant
Jackass	Moo'-dah spp'.
Jaw (upper)	Saw'.
Jaw (under)	Ah'-r-ah.

K

ENGLISH.	SNAKE INDIAN.
Knife	Weet′.
Knee	En-dan′-up.
Know	Shoom′-ban-ner.
Kidney	Dag′-ge-po.
Kangaroo mouse	It-sooke′ po′-ui (Note 37).
Key	Tin′-a-kee.
Kiss	Moo′-de-hike.
Kill	Mow-vake′, or, mow-rote′-sah.
Kill that dog	Mow-vake′ sook share′-rih.
Kill this man	Mow-vake′ sickch tur′-nup.

L

Lame (in fore foot)	Mot′-whet.
Lame (in hind foot)	Peet′-whet.
Lake	Pah′ car′-did.
Lazy	Tee′-o-nab.
Laugh	Yan′-eet.
Laughing	Yan′-e-cunt.
Lay it down	Mad-zat′-tig.
Larb	Tim-i′-yah (Note 38).
Large	Pee′-up, or, Pee′-h.
Large beads	Pee′-ah tsum′-mo.
Lead (mineral)	Nah′-bok, or, nab′-a-gan.
Lead (with a rope, &c.)	Ad-zung′-gan.
Leg	Aiom.
Leggings	Tchee′-woor-ah-mah, or, cose.
Level	Say′-pig-ent.
Let it alone, or let it be	Mow-bweek′, or, mow-bwe′-eck.
Let them go, or let them alone	Mah′-re-bwet′-tike.
Lie (falsehood)	Ish′-shump.
Lie (to recline)	Hab′-ba.
Lie down	Hab′-ba, or, Hab′-bate.
Like	Ao-cum′-mi-gan.
Little	Tee′-ditch.
Light (not dark)	Nah′-bo-ick-unt.
Light (not heavy)	Ka put′-tunt.
Lights, or lungs	O-sawm′.
Liver	O-nim′.
Lid, or cover	Nam′-i-rim-ah.
Look	Mah-bone′.
Look for it	Mow-wake′.
Look sharp or closely	Tsont′ mah-bone′.

ENGLISH.	SNAKE INDIAN.
Looking-glass	Nah′-bo-na.
Long (in length)	Cu′-ba-ront.
Long time ago	Saw′-vish.
Lodge (of skins)	Pick′-ah car′-ne.
Lodge (of cloth)	Wan′-no car′-ne.
Lodge pole	Wan′-dan.
Louse	Puss′-sy.
Lousy	Puss′-e-ah-gant.
Lover (of either sex)	Tee′-oo-dah.
Lonesome	Teet′-han-ish-wunt.
Load (a gun, for instance)	Nah′-ree-bah.
M	
Mad, or angry	To′-ho-buck.
Magpie	Quee′-dow-woy.
Make	Ma-hon′.
Man	Tur′-nup.
Mare	Pung′-go em-bee′-ah.
Make haste	Nam′-i-shaw.
Make the bed	Sho′-ne.
Many	Shaw′-nt.
Manyfold (of paunch)	Sag′-ga-bee (Note 39).
Matches	Ho′ kosh′-awb (Note 40).
Maybe	No-hog′-a-ny.
Make a fire	Cut′-taw.
Marrow-gut	Um-bah′-bong-go′-he.
Maggot	
Me	Nee′-ah.
Meat	Un-dook.
Meet	Mow-wa′-ge-ah (g hard).
Mexican or Spaniard	To′-yah ti′-ro.
Meadow lark	Hay′-taw.
Melted	Pah′-wite.
Medicine	Nah′-tsooh.
Measure	Man′-a-keet.
Mint (wild)	Paw′-gwee-nah.
Mischievous	Kesh′-want.
Midnight	Tog′-wa toog′-gun.
Midday	Tog′-wa tab′-ba.
Milk	Beed′-je.
Mittens	Mush′-a-tuc-co.
Mountain	To′-yah-be.

ENGLISH.	SNAKE INDIAN.
Mountain sheep (generally)	Took′.
Mountain sheep (ram)	Took′-utt-se.
Mountain sheep (ewe)	Moo-sum′-be.
Mount (to)	Mah′-ban-toy.
Moccasin	Pick′-ah namp.
Moccasin board	Tiz′-zi-tu′-day.
Moose	To′-par′-re-ah (Note 41).
Moose skin	To′-par′-re-ah em-buh′.
Moose nose	To′-par′-re-ah em-mo′-by.
Mother	Em-bee′-ah.
Mother-in-law	Gog′-go.
Money (in general)	Lah pe-ass′.
Moon	Mee′-ah (Note 42).
Mouth	En-dimp.
Morning	Petch′-co.
Moving	U′-muck.
Moving camp	No′ myer′-ro.
Move (to)	U′-muck.
Mouse	Po′-ui.
Mouse-colored	Quah.
Mosquito	Mup′-po.
Molasses	Yo′-go pee′-nah.
Mole (animal)	Ya′-ha-bitch.
Mole (small wen)	Ung-goo′-meets.
Mormon book	Mor′-mon tib′-op.
Madison river	Quee′ o′-gwa.
Muskmelon	Aw′ha pah′-tick-up.

N

ENGLISH.	SNAKE INDIAN.
Name	Nau′-ny-hack.
Nail, or nails (iron)	Tid′-ap-se.
Needle	Tee′ wee-yoh.
Neck	Man-doy′-omp.
Neigh	Tee′-hee-yah yag′-geet.
Nez Perce Indian	Thoig′ a rik-kah (Note 43).
New moon	Mee′-ah e′gih car′-did.
Nine	See′-man-o woom′-unt.
Nineteen	See′-man-o see′-man-o woom′-unt-man-doy.
Ninety	See′-man-o woom′-unt a see′-man-o.
No	Ka′.
Noon	Tog′-wa tab′-ba.

ENGLISH.	SNAKE INDIAN.
Now	E'-git-sha.
Nose	Em-mo'-by.
Nothing	Nan.
Nothing left	Cay″-wot.
Not strong	Ka nare-o-ent.
O	
Old	Soo'-go-puh.
Old man	Soo'-go-pit-se.
Old woman	Hib'-be-zaw.
Oil	U'-hope.
One	Sim'-mitch.
One hundred	See'-man-o maw (Note 44).
On this side of the river	Tam' e'-nunk.
On top	O'-bout.
On the bottom	Oo-rook'-un.
On foot	Shoah'-o-co myer'-ro.
Onion or onions	King'-kh, or, king'-guh.
Opponent	Mun-zo'.
Otter	Pen-sooke'.
Other or others	Kick'-un-ish.
Outside	Ho'-nunk.
Oven	Tim'-pa tei' quash'-aug'-gan.
Over-coat	Pee'-ah quash'-ow.
Oysters	Yaw'-gwan-ne.
Open the door	Mad-zat'-whoo-eet.
Ox or oxen	Quich'-em pung'-go.
P	
Pacing	Pish'-in-dig-gin.
Pack-saddle	Nore'-ah nair'-i-noh.
Paint (in general)	Pish'-ip.
Painting, or to paint	Nah'-vish-ah.
Pan (tin)	To'-za ow.
Pan (sheet iron)	To'-ho-bit ow.
Panther	To'-yah-rook (Note 45).
Paper	Tib-awp'.
Parfleche	Teet'-sock (Note 46).
Partner	In-dag'-gah, or mun-day'.
Pattern	Tim'-man-a-keep.
Palm	A-mup'-pahn.
Panting	Quee'-be-pig'-gin.

ENGLISH.	SNAKE INDIAN.
Pepper (black)	To′ o′-nah-bit (Note 47).
Pepper (red)	Ing′-ga o′-nah-bit.
Pencil	Tib′awr.
Pen d'Oreille Indian	Pah′-ho-gah.
Pen (to write with)	Tib′-awr.
Peas	Po′-pon-zon-eet.
Perhaps	No-hog′-a-ny.
Percussion caps	Nah′-dok.
Pine-trees (in general)	Wong′-go-be.
Pine-tree (yellow)	Ing′-ga-quin′-e-gah.
Pine-tree (white)	Nah′ wan′-dah u′-gweet.
Pine-tree (nut-bearing)	Tib′-ap (Note 48).
Pine-nut	Tib′-ap.
Pistol	Kib′-ba ite′.
Pipe	Toy.
Pinch (to), or scratch	Mad-cat′-see-ah.
Pine or fir grove	Wong′-go-rine.
Pillow	Tzap′-a-dig-ga.
Pin	Aw′-ha wee′-yoh.
Pitch in if you think best	Soo-do-make′.
Pitch (pine gum)	Son′-up.
Pick (mining tool)	Shock′-o wooh′-hur-rah.
Plate	Tish′-awn.
Playing cards	Noo′-whink.
Playing ball	Nip′-pa-nt.
Plane (tool)	Ho′-see-bih.
Powder	Nah′-goots.
Powder-horn	Nah′-ah-tog′-go.
Pole-cat, or skunk	Po′-ne-at-sy.
Porcupine	Yay′-nit-sa.
Poor (not rich)	Nash′-en-dit.
Poor (not fat)	Con′-a-bitch.
Potatoes	Tid′-se-ny′-yah.
Port Neuf river	Pee′-nah gwee.
Prairie	Pur′-wot.
Prairie dog	Tin′-saye.
Prairie-dog owl	Puck-aw′.
Prairie chicken	Pahn′-gog-go (Note 49).
Pretty	Tzont nah′-bo-na.
Pricking, or, to prick	Tor′-ne-gah.
Provision, or, "grub"	Tick′-up.
Putrid	Pish′-ip.
Purse	Pe-sar′ mog′-guts.

ENGLISH.	SNAKE INDIAN.
Put it on	Nad'-zan-o-gah.
Pull it off	Tzack'-qui-ee.
Put it away	Ma-rig'.

Q

Quick	Nam'-i-shaw.
Quit	Shu'-big-ah.
Quiet	You'-n-gart.
Quarrel, or, quarrelling	Nah'-gwooh–int.
Quaking aspen tree	Shin'-ah-be.
Quaking aspen grove	Shin'-ar-rine.

R

Rabbit	Tah'-bo.
Rain	Pah'-im-mah.
Ramrod, or wiping-stick	Nad'-zo-wy.
Rattlesnake	Toag'-go (Note 50).
Ravine	Ho'-nah-bit.
Race, or, racing	Nah'-re-nah'-rah.
Red.	Ing'-ga-bit.
Red sorrel (color)	Un'-dam-beet.
Red sorrel (color)	Ing'-ga aw'-ha-pit.
Red-sorrel horse	Un'-dam-co'-ah.
Red-sorrel mare	Un'-dam-pee'-ah.
Red Rock creek (M. T.)	Ing'-ga timp'-pa pah (Note 51).
Red-faced	Ing'-ga co'-be-gant.
Red hat.	Ing'-ga tiz'-zo-moy.
Red shirt	Ing'-ga quash'-ew.
Return	Coyt.
Real friends.	Tib'-itch-a hange.
Rifle	Ite, or, waw'-ite.
Ripped	Teer'-o-ap.
Ribs	Wahts.
Rice	An'-pe no'-yo (Note 52).
Roan	Ash'-en-bit.
Road	Po'-ee.
Rope.	Tim'-oke.
Rose (flower)	Ing'-ga-yah-cant.
Rose-bush	Itch'-e-ab.
Rose-berry	Itch'-e-ab pug'-um-be.
Rump.	Mam-bee'-wosh.
Run.	Nook, or, nook'-ate.

ENGLISH.	SNAKE INDIAN.
Run quick	Nam'-i-nook.
Running fast	Ket'-tan-ook-yeut.
Rock	Timp'-a.
Rosin	Son'-up.
Rotten	Pish'-ip.
Rotten wood	Wut'-si-namp.
S	
Snake Indian	Sho'-sho-ne (Note 53).
Snake (garter and common)	Pah'-see-noo'-ee.
Snake (rattle)	Toag'-go (Note 50).
Snake river (I. T.)	Po'-ho-gwa (Note 56).
Sack	Mog'-guts.
Saddle (riding)	Nare'-i-noh.
Saddle (pack)	Nore'-ah nare'-i-noh.
Sage brush	Po'-ho-bit.
Sage chicken	Hoo'-e-jan (Note 54).
Salt	O'-nah-bit.
Salt river (I. T.)	O'-nah-bit-a pah, or, to'-sa car'-ne (55).
Salmon	Ag'-gi.
Salmon river (I. T.)	Ag'-gi pah (Note 57).
Sand piper	Pahn'-do-weeh.
Saleratus	Tid'-o-mi-u-hah.
Sand	Pah' see-wum'-be.
Saddle-blanket	Nun'-sha-maw.
See	Mah-bo'-ne.
Seven	Tots'-wit.
Seventeen	See'-man-o tots'-wit man-doy'.
Seventy	Tots'-wit see'-man-o.
Service bush	Tee'-ab-be.
Service berry	Tee'-amp (Note 56).
Sew	Naz-zack'-kin.
Sewing	Naz-zack'-kin-up.
See'-go	See'-go.
Six	Nah'-bite.
Sixteen	See'-man-o nah'-bite man-doy'.
Sixty	Tots'-wit see'-man-o.
Sister (elder)	Em-bad'-zih.
Sister (younger)	Nam'-mih.
Sister-in-law	Em-bahm'-be-up.
Sit, or sit down	Car'-did.
Sinew (used in sewing)	Tahm'-o.
Sing	Tin'-ne-toy.

ENGLISH.	SNAKE INDIAN.
Singing	Tin′-no-toy′-cant.
Side, or edge	Ung-gim′-mok.
Silver	Ash′-en-bit lah po-assʹ.
Sioux Indian	Pam′-pa-jun′-i-na (Note 59).
Shirt	Quash′-ew.
Shot	Pah′ see′-wun nah′-bok.
Shot-pouch	Nah′ mog′-guts.
Sheep (common)	Took′-oo pong′-go.
Sheep (mountain)	Took′-utt-see.
Sheep-skin	Took′ em-buh′.
Sheep-eater, or Salmon R. snake.	Took′-ah rik′-kah.
Shoulder	Unt-tzo′-ap.
Shoulder-blade	O-see′-tump.
Show	Maz-zap′-po-ne.
Showing	Maz-zap′-po-ing-gan.
Shovel	Tid′-zi-no-wah.
Shut the door	Mad-zat′-tim.
Sick	Nit′-sick.
Scold	Nan-eet′-toop.
Scolding	Nan-eet′ too-un.
Scratch	Mad-zat′-see-ah.
Scare, or scared	Mer-roo′-e-yen.
Scar	Yee-ha-hap′.
Scalping	Pam′-py taack′-wy.
Scissors	Kee′-wad-zoo-gah.
Scuffling	Nah′-gwooh-unt.
Skin (of any kind)	Em-buh′.
Skillet	Timp′-a tee′ qash-ing-gan.
Shoot	Ma-gunt′.
Shot-gun	Pee′ ite.
Sleep	Ep′-wee, or, ickt-koyk.
Sleepy	Ep′-wee-swant.
Sleeping	Ep′-wee-cant.
Slow	O′-be-daw.
Smoke (of fire)	Queek′.
Smoke (a pipe, &c.)	Pawm′-o-un.
Smoking (a pipe, &c.)	Pawm′-o-un.
Smoking (the fire)	Queek′-ate.
Smell, or smelling	Guun′-an.
Smell (to)	El′-gweet.
Smoothing-iron	Tid′-ah-quin-ne.
Snow	Tack′-o-be.
Snowing	Tack′-o-be weep′-unt.

ENGLISH.	SNAKE INDIAN.
Snipe (long-billed)	Coo-wooh′.
Smith's fork of Bear river (U. T.)	Tis-se-eg′-ga-be o′-gwa.
Small	Tee′-ditch.
Son	En-do′-ah.
Son-in-law	Moon′-up.
Soap	Tig′-goo-e-cheh.
Sour	See′-gee gum′-min.
Soft	Ka′ cut′-tuh.
Spotted	Ash′-er-ab-ba.
Sorrel color	Aw′-ha-pit.
Sorrel horse (in general)	Aw′-ha co′-ah.
Sorrel mare (in general)	Aw′-ha pee′-ah.
Spotted horse (black)	To′ ash′-er-ab-ba.
Spotted mare (black)	To′ ash′-er-ab-ba.
Spotted horse (brown)	Toop′-shu ash′-er-ab-ba.
Spotted mare (brown)	Toop′-shu ash′-er-ab-ba.
Spotted horse (bay)	Ing′-ga ash′-er-ab-ba.
Spotted mare (bay)	Ing′-ga ash′-er-ab-ba.
Spotted horse (sorrel)	Aw′-ha ash′-er-ab-ba.
Spotted mare (sorrel)	Aw′-ha ash′-er-ab-ba.
Spill, or spilt	Weet′-tee-yah.
Spring (of the year)	Tam′-mun-ne.
Spring (of water, "cold")	Pah′ diz-o′-pa.
Spurs.	Tid′-am-ing-gwit′-ka.
Spider	Am′-mi-soits.
Spaniard	To′-yah ti′-vo.
Spade	Tid′-se-no′-wah.
Spoon	Queen′-se.
Spittle	Un-doo′-seep.
Squirrel (small brown ones in pines)	Wong′-go-rats.
Squirrel (grey, lives in ground)	Chip, or, cheep.
Squirrel (chip-monk)	Wo′-it-see.
Steal	Mar-tid′-ick.
Stealing.	Mar-tid′-ick.
Stolen	Tid′-ick-up.
Stay	Car′-did.
Stink or stinking	Pish′-a gwun′-nin.
Stirrup	Nah′-rah-tig′-ga.
Stone	Timp′, or, timp′-ut.
Stand	Win′-an.
Stand up	Win′-an.
Stand aside	Man′-unk a win′-an.
Stop	Kesh′.

ENGLISH.	SNAKE INDIAN.
String	Pick'-up.
Starve or starving	Cut'-tuh pow'-er-oo-a-cant.
Steel trap	Han'-e-wun.
Steelyards	Toot'-sy-yah.
Storm or stormy	Weep'-unt.
Strike	Mow-wut'-tig, or, mar-o'-pi.
Striped	Nah'-bore.
Star or stars	Tad'-ze-num-be.
Stomach	Nim'-ap.
String them together	Mah-bo'-sah.
Stove	Wee'-nah cut-taw.
Strawberry	Ing'-ga mag'-in-up.
Strong	Nare'-o-ent.
Step-mother	Nag'-e-hy em-bee'-ah.
Stinking-Water river	Pah' sam'-ma-rine.
Sun	Tab'-ba.
Sunshine	Tab'-ba-sho'-i-cant.
Sunrise	Tab'-ba toy.
Sunset	Tab'-ba yake.
Sunday	Pee'-a tab'-ba (Note 60).
Sugar	Pee'-nah.
Supernatural	Po'-ho-gant.
Sure	Tib'-bitch.
Swan	Pon-do'-sah.
Sweet	Pee'-nah gum'-min.
Sweet-Water river	Pee'-nah pah.
Sword	Pow-woke'.
Swim	Pah' hab'-ba.
Swimming	Pah' hab'-bin.
Sway-backed	Nahn'-e-kee.
Swallow (bird)	Pah' see-go em-bee'-nah.
Sweetbreads (in animals)	En-tak'-o-mints.

T

Talk	Ta'-gwan.
Tall	Cu'-ba-ront.
Take it off (clothing, &c.)	Dzack'-qui-e.
Take it off (packs, &c.)	Mad-zap'-pi.
Tail	Quash.
Tallow	U'-hope.
Table-cloth	Tee'-purrah.
Ten	See'-man-o.

ENGLISH.	SNAKE INDIAN.
Teeth	En-tahm′.
Tea	Ho′-bah.
Tear	Mad-zas′-so-wy.
That	Sook.
That way (in that manner)	Soo′-wite.
This	Ick.
This way (in this manner)	E′-wite.
Throw away, or to throw	Mow-wee′-tah.
Thread	Wau′-no tom′-ah.
Three	Pite.
Thirteen.	See′-man-o pite man-doy′.
Thirty	Pite see′-man-o.
Thunder	Tom′-maw yag′-ge (Note 64).
The other way	E′bont.
The Two Buttes in Snake-river valley, opposite Fort Hall	Wah′-hy U′-gwut (Note 65).
The bunch of mountains lying between Black-Tailed Deer creek and Stinking-Water river	Do′-te-ya.
The Big Butte, just below the Two Buttes in Snake River valley	Pee′-ah Car′-did.
The Three Tetons	Tee′ Win′-at (Note 66).
The Butte in Horse prairie.	To Erh′-ah-ro-ne.
The Backbone, on Big-Hole river	See′-nimp (see Note 11).
Thigh	En-daw′-hawp.
Thumb	Mat′-tawk.
Thistle-root or thistle	Tsin′-ah, or, tcheen′-ah (Note 68).
There is none	Cay′-wot.
Thimble	Tim-i′-ne-gah.
Them	Soo′-dent.
That one	Oo′-dent.
Thick	Po′-hun-dant.
Thin	Tar′-on-dit-sa.
Tired	Ka nah′-bee-nah.
Timber	Hope.
Tie, or tied	Mow-witch′-kin.
Too	A-te′-is.
To-day	E′-git-sha tab′-ba.
To-morrow	A′-mi, or, petch′-co.
Tobacco	Pawm (Note 61).
Tobacco-root	Quee′, or, quee′-ah (Note 62).
Tom	See′-wop.
Tomahawk-pipe	Ho′-han toy.

ENGLISH.	SNAKE INDIAN.
Toes	Un-dass′-e-wick.
Toe-nails	Un-dass′-eet.
Towel	Now-go′-be dat′-se-maw.
Toad	Yaw′-gwad-zee.
Tongue	O-a′-go.
To like anything extremely well	Shoon′-gwe-tah.
Tomahawk fork of Bear river (U. T.)	Say′-gwa o′-gwa (Note 63).
To run a race	Nah′-re-nah′-rah.
To win back again	Nee′-coy.
Tooth-brush	Tahm′-a nah′-go-tso.
Trail, or path	Po′-ee.
Trade	Nare′-e-mo.
Tripod (to hang pot on)	Week′-to-wah wan′-dan.
Trunk	Woo′-ban teet′-sock.
True	Tib′-bitch.
Turtle-dove	Co-ah-wee′-haw (Note 67).
Turnip	Tcheen′-ah.
Tub	Pee′-ah wo′-by week′-to-wa.
Two	Wot.
Twenty	Wot see′-man-o, or, wah′-man-o.
Twelve	See′-man-o wot man-doy′.
Tying two together	Nam′-i witch′-kin.
To make fun of anything	Nee′ hi-boo-eet.
To joke, or playfully deceive	Nee′-a-mung-gan.

U

Ugly	Teed′-se nah′-bo-na.
Under	Oo-rook′-un.
Under the pines	Won′-go rook′-un.
Under-shirt	Dook′-a-ni quash′-ew.
Untie	Mad-sat′-too-ye.
Uncle (on mother's side)	Ar′-rah.
Uncle (on father's side)	Nag′-a hy app.
Up the river	Pah′-nih, or, park.
Us	Tam.

V

Valley of Salt river (I. T.)	To′-sa car′-ne (Note 55).
Vermillion paint	Pish′-ip.
Vest	Am′-mud-san-e-gah.
Violin	Tee′-hee-yah yag′-ging-gan.
Vomit, or, vomiting	Weet′-toyk.

ENGLISH.	SNAKE INDIAN.
Very warm	Tib'-itch-a ee'-ra-ent.
Very cold	Tib'-itch-a ee'-gent.
Very good	Tib'-itch-a tsont.
Very bad	Tib'-itch-a ka'-tzont.
Very old	Tib'-itch-a soo'-go-puh.
Very angry	Tib'-itch-a to'-ho-buck.
Very much, or many	Tib'-itch-a shawnt.
Very thirsty	Tah'-gwo-tee-a.

W

Water	Pah'.
Want	Ac-cum'-mi-gan.
Wagon	Woo'-ban pung'-go.
Wait	Kesh.
Wart	Ung-goo'-weeta.
Wash	Nah'-go-tso.
Wash-basin	Nah'-go-tso owh.
Wash-board	Teer'-wo-so-ne.
Wash your hands	Im maw nah'-go-tso.
Wash your feet	Im narap nah'-go-tso.
Watermelon	Pah' tick'-up.
Water-spider	Pah' pung'-go.
Wake, or wake up	Tib'-boo-e.
Wasp	Pay'-nah.
Weber river (U. T.)	Ho' o-gwa (Note 70).
Wet	Pah'-dzoint, or, pah'-gweet-ship.
Well!	Tsoh.
What	Hin.
What are you talking about?	Hin'-a-ree-ah'-whate.
What do you want?	Hin im ac-cum'-mi-gan.
What are you doing?	Hin im-a ma-hon'.
What are you going to do with it?	Iah hag'-a-ny myer'-ro.
Where?	Hak.
Where are you going?	Im hak'-ka-po myer'-ro.
Where do you come from?	Im hak'-ka-po myer'-ro.
What is your name?	Hin im nan'-ny-hak.
What are you looking for?	Hin im a mow'-wake.
When	Him'-ba.
Wheat	Wain tick'-up, or, son'-a tick'-up.
Whet-stone	Tim'-mah-gim-mah.
White	To'-sa-bit.
White man	Soo-yah'-pe.
White woman	Soo-yah'-pe wipe.

ENGLISH.	SNAKE INDIAN.
White-tailed deer	It-soo′-ke.
White horse	To′-sah.
White mare	To′sah pee′-ah.
Whip	Nit′-tig-wy.
Whirlwind	Woo′-e-roy-beets.
Whistling	Co′-sha-tin′-a-quin.
Why, or what for?	Him′-bant.
Whippoorwill	Wy′-ya-bo.
Wife (in general)	Ung-gwih′.
Wind	Nee′-ite.
Wild, or shy	Nog′-ger-bite.
Winter	Tom′-maw.
Windpipe	Woy′-yer-onk.
Wing	Ung-guss′.
Wings of the lodge	Nad′-ze-pur′-rah.
Wildcat	Took′-a-bitch.
Wild sage	Po′-ho-bit.
Wild currants	Aw′-ha pug′-um-be.
Willows	Sa′-a-bit.
Wife (first one)	Pee′-a-gwih.
Wife (second one)	Nan′-ing-gwih.
Wink	Wut-tat-zong′-geet.
Window	Nah′-bo-na.
Willard's creek	Pish′-ah tim′-mo-dzah (Note 71).
Willow blossoms	Pee′-to-rah-hak-unt.
Will you go?	Im how? myer′-ro.
Will you go there?	Im how look-sha-myer′-ro.
Will you come?	Im how kip′-maht.
Window-curtains	Nah′-bo-na it-zi′-u-ung-gah.
Wood (in general)	Hope.
Wood (to make a fire)	Coon′-ah.
Wood-tick	Mee′-tah.
Woodpecker	Woo′-ban dut-tur-eg′-ga.
Wolf	Ee′-zip-ah, or, ee′-zip.
Wolverine	Waugh′-ne.
Wooden bucket	Wo′-by week′-to-wa.
Wrestling	Nah-gwooh′-unt.
Wrong	Ka′-dzont.

Y

Yes	Hah, or, o′-ee.
Year	Tom′-maw.
Yellow	Aw′-ha-pit, or, un′-dam-beet.

ENGLISH.	SNAKE INDIAN.
Yellow head	Un'-dam pam'-pey.
Yellow horse	Aw'-ha co'-ah.
Yellow man	Aw'-ha pee'-ah.
Yellow sage	See'-bap.
Yellowhammer, or flicker	An'-ning-gwee'-kwee.
Yellow-pine tree	Ing'-ga-quin-e-gah.
Yelling	Waw'-unt.
Yeast powders	Tid'-o-mi-u-hah.
Young man	Too'-e-bit-sa.
Young woman	Ni'-va.
Yonder	Ock.
You	Im.
Yourself	Im, or, im'-in-tag-gah.
You stay here	Im sick-aha car'-ra.
You talk bad	Im ka dzont ta'-gwan.
You scolded me	Im nee'-ah nan-eet'-too-un.
You are joking	Im ka tib'-a ta'-gwan.
Your child (male)	Im en-do'-ah.
Your child (female)	Im em-ba'-dah.
Your horse is sick	Im pung'-go nit'-sick.
Your dog is good	Im share'-rih dzont.
Your knife don't cut	Im weet ka-gim'-mo-gant.

EXPLANATORY NOTES.

Note 1, page 21: "Ho′-han."—This is evidently a corruption of the words "Hope ma-hon′," which mean the "wood-cutter," or an instrument to cut or fashion things of wood.

Note 2, page 21: "Soo-yah′-pe."—This name is applied to all Americans by almost all the Rocky Mountain and Great Basin Indians. I have never been able to discover the meaning of the word, or why they call us by it.

Note 3, page 21: "Maw′-wot"—means "no hands," and is applied to any awkwardness or unskilfulness in doing anything, just as we use the word "awkward."

Note 4, page 21: "An′-ne-no-yo"—means "ant-eggs." These are eaten by all the Great Basin Indians, and by some few of mountain ones. They build a fire on the ant-hill, which soon kills all the ants and cooks the eggs, which are then dug out, separated from the rubbish and eaten with great gusto.

Note 5, page 22: "Quitch."—These animals were once very numerous at some very remote period, all over the western slopes of the Rocky mountains and in the eastern part of the "Great basin," as their bones, which are still very plenty in many localities, testify. The bones of these animals resist the action of the elements for an almost incredible length of time. The skulls, in particular, are of an enormous thickness in proportion to their size, and all the rest of their bones partake in some degree of this peculiarity.

According to the Indian traditions, many of these bones have been lying on the surface of the ground for over one hundred years, and they are still in a good state of preservation. I have found it impossible to ascertain the exact period of their decline in this vast region, but it is very remote. I am inclined to think that it was caused either by a succession of very severe winters, or by some disease among them. There is still in the recesses of the mountains a few isolated bands of mountain buffalo, which differ slightly from the buffalo of the plains. They are generally a trifle smaller, with finer, silkier robes than the others. They are more active, and much shyer, and more difficult to get a shot at. They live among densely-timbered, almost inaccessible mountains, and in their habits generally they are very similar to the moose. I think that all of those that once lived on the western slope, were of the mountain kind.

At the present rate at which this noble game is being "murdered," they will be extinct in fifty years. All white men passing through the buffalo country, slaughter them in a manner that is perfectly shameful, often shooting down hundreds of them and leaving them, hide and all, to rot on the plains.

The Indians, also, incited thereto by the fur companies, kill annually hundreds of thousands more than they want for their own food and raiment, for the purpose of getting the robes to trade to the whites. It seems to be the destiny of the buffalo as well as of the Indians, to become extinct. I see no way to stop the wholesale murder of this noblest game in America (I mean the buffalo, not the Indians). I wish it could be done.

NOTE 6, page 22: "Wood'-ah."—These animals appear to be of several different kinds among the Rocky mountains, and while they are very numerous in some localities, in others they are quite scarce.

Lewis and Clarke, in 1805, found them very numerous and ferocious all along the Missouri river, from the mouth of the Yellowstone to the Gates of the Mountains, they frequently attacking and chasing the men without any provocation. They had many very narrow escapes from them.

They were particularly numerous and dangerous about the Great falls and mouth of Sun river. They are not so plenty or so savage in those places now as they were in those days. Above the Gates of the Mountains they were scarce, and they are so at this day. There is only a few black and cinnamon bears in the great "Horseshoe basin" of the Jefferson and its branches, and in which lie Virginia and Bannack cities—while, on the head of the Marias and Milk rivers, and for a long distance north along the Rocky mountains, they are quite plentiful and very savage.

In the valley of the Yellowstone, they are very plenty and extremely ferocious, the white ones being the worst. I think that bears are more plenty and savage in the buffalo region than elsewhere.

There is a very singular fact in the natural history of these animals. It is that no hunter that I ever heard of ever killed a she bear that was pregnant. This has never been explained that I am aware of. Where they go during the time that they are with young, remains a mystery even in this enlightened age.

NOTE 7, page 23: "Wock'-way"—means "The Cedar Butte." It stands isolated in the plain of Snake river valley, not far from the mouth of Lewis fork, about twelve or fifteen miles above where the road from G. S. L. City to Virginia City leaves Snake river. It is thinly covered with scrubby cedars, and served the Indians for a landmark in their peregrinations in this vast valley, before the days of roads and wagons, and "Wo-Haws" and "God-Damns," as the Sioux call cattle and their drivers.

NOTE 8, page 23: "Wong'-gog-way"—means "Fir" or "Pine river," and it is so called by the Indians, because of the dense forests of fir timber covering the mountains where it takes its rise. These mountains are very lofty, and present a very picturesque appearance to the traveller from the South Pass to Fort Bridger. There are some beautiful little lakes lying embosomed among them, on the head branches of

Beacks fork, which is a beautiful stream in and near the mountains, but before it reaches Green river, into which it empties, it passes through clay hills or "table lands," or what is called "mesas" in Mexico and Arizona, and which in this region are called "mauvaise terres" or "bad lands" by the French and American mountaineers, which (the "bad lands," not the mountaineers) give it a yellow color, and make it unfit to use after a rain storm, it then being of about the consistency of thin soup, and not half so palatable.

There is plenty of trout in the stream among and near the mountains, but the "bad lands" play them out.

Fort Bridger is situated on this stream near where it enters the bad lands, and was a lovely place in the days when "Old Jim Bridger" lived here and was lord of all he surveyed, and some that he didn't survey. The finest and most numerous clusters of wild roses (a flower that I have a particular weakness for, by the way) that ever I saw were along the river in the vicinity of Fort Bridger, when I passed there in July, 1852, "en route" to California.

But now, alas, the Goths and Vandals of civilization (i. e., the emigrants) have almost exterminated the beautiful groves of cottonwoods that once fringed its banks, and their vast annual swarms of stock have devoured the grass year after year till it has quit growing out of sheer despair of ever reaching maturity, and they have browsed, trodden down, and almost worn out the fine growth of willows that once lined the stream, leaving a dismal waste where once a beautiful landscape made glad the heart of the wandering trapper and hunter.

Emigrants in general have about as much appreciation of the many and varied beauties of the vast panorama that passes before their eyes during their long and weary journey towards the Italy of America (as California should be called) as the herds of stock they drive. The circumstances, however, under which most of them cross the plains are not conducive to a nice appreciation of either romantic or desert scenery. They toil along, weary, footsore, and completely worn out, half choked with clouds of alkali dust, and very "red-eyed" from the same aggravating compound, hoarse with bawling at their refractory cattle, each individual ox of which suffers about twenty-five thousand deaths from thirst, starvation, and ill-treatment, in crossing the plains whose surface is whitened with the bones of their unfortunate predecessors.

All these things are eminently calculated to work a man up to the highest pitch of exasperation, and make him look on Dame Nature with a jaundiced eye.

One thing is certain, a man who can cross the plains and drive an ox-team without swearing is fit to go to heaven right off. Innumerable preachers have rashly tried it, and they all came out of the terrible ordeal completely "demoralized."

I have seen some of them, soon after their arrival at the mines, engaged in dealing "monte," "thimble-rig," "chuck-a-luck," and various other games, besides taking a "snifter" with as good a grace as anybody. Alas, poor human nature!

Fort Bridger is somewhat noted as the wintering place during the winter of 1857–8 of the army sent out to Utah to subdue the incipient rebellion of the "soi-disant," "Latter-Day Saints." This army was commanded by Colonel, afterwards General A. S. Johnson, who joined the rebels on the breaking out of the civil war in 1861, and was killed at the battle of Pittsburg Landing, or Shiloh, in Tennessee.

NOTE 9, page 23: "Har′-ne em-bamp′ o′-gwa"—means "Beaverhead river," and is known altogether among the trappers and mountaineers by that name. It was called Jefferson's fork of the Missouri river, by Lewis and Clarke's expedition, who ascended it in boats in the summer of 1805, to the lower end of "Horse prairie," near where the town of Bannack City now stands. It is laid down on nearly all maps as Jefferson's river. It takes its name from a point of rocks on the north bank, about fifteen miles above the mouth of Big Hole river, called by the Indians from time immemorial, "The Beaverhead," because viewed from a certain point near the mouth of Stinking-Water, it bears a striking resemblance to the head of that animal.

This river is the north fork of the three forks of the Missouri, and drains the "Horseshoe basin" of the Rocky mountains, in which lie the "Placer" and quartz mines of Virginia City, Bannack City, Rattlesnake creek, Ram's-Horn creek, Brandon, Boulder creek, Prickly Pear creek, Silver creek, and many other places of minor importance. This large basin has many isolated spurs and bunches of mountains scattered about in it, which are known to be rich in gold, silver, copper, lead, quicksilver, and coal. In fact I am fully satisfied that this region is as rich in all the precious minerals as Washoe, Arizonia, or Colorado.

The principal branches putting into the Beaverhead river on the north side, are North Boulder creek, Pipestone creek, White-Tailed Deer creek, Big-Hole river, Rattlesnake creek, and Willard's creek. The principal branches putting into the Beaverhead river on the south side, are South Boulder creek, Willow creek, Stinking-Water river, Black-Tailed Deer creek, and Red Rock creek.

There is a large extent of available farming land along the Beaverhead and its branches, but there is a scarcity of timber along the streams, and what there is is entirely a scrubby species of cottonwood, called "bitter cottonwood," which decays very rapidly. The timber on the mountains is not very plenty, and consists of scrubby fir, and a species of white pine, and a few scrubby cedars.

It is thought that the Missouri river will be navigable for light-draught steamboats as far as Gallatin City (a small village situated at the junction of the Three forks of the Missouri, and in which I don't own any lots), provided they make a portage of about twenty miles around the Great falls, a short distance above Fort Benton, and remove a ledge of bed-rock and about twenty islands that obstruct the channel above the falls.

NOTE 10, page 23: "Wee'-in-dappi"—means "the iron-striker."

NOTE 11, page 24: "See′-nimp o′-gwa"—means "Buffalo Hump river," and is so called from the singular ridge of rocks known as the "Backbone" among the whites, and called "See′-nimp" or "Buffalo Hump" among the Indians, which lies on the south bank of the river, about twelve miles above its mouth, and forms a notable landmark in the Beaverhead valley. It is about a mile and a half in length, counting the portion on the north bank of the river, which breaks through it near its northern end. It runs northeast and southwest, and rises from six hundred to one thousand feet above the plain, and is very abrupt and precipitous on the side facing the southeast, while on the northwest side it descends in a succession of rocky ridges resembling waves of the sea. There are a few stunted cedars growing upon it. It was the fall and winter residence of many bands of mountain sheep, before the advent of the whites, who have about finished them. In fact the game is rapidly becoming extinct, owing to the indiscriminate "murder" of it, in and out of season. It made me mad to see the shameful manner in which the people of every class hunted down and killed game of all kinds during the past winter, when it was absolutely too poor for anybody to eat. Every cabin had three or four deer and elk, &c., hanging on it, which toward spring were thrown away. Many thousands were killed and thrown away; very few of the hides even were saved.

This river is from fifty to seventy-five yards wide at low water, and much larger when high. It has a very swift current, and is obstructed by numerous islands, and when high during the spring and summer, caused by the melting of the snow, which falls to a great depth in the vicinity of its source, it is very dangerous crossing it. It is tolerably well timbered with cottonwood in the bottoms along its banks, but there is very little farming land, the greater part of it being rocky, sterile, and subject to overflow. The fir timber on the mountains along its course is scrubby until near its source, where it runs through a large valley, called "Big-Hole prairie," a large portion of which is marshy, and it lies too high to be available for farming purposes. It affords splendid pasturage during the summer and fall, and abounds in beaver and moose. There is also a few mountain buffalo in the mountains which surround the valley like a vast ampitheatre.

There has been some mining done in the small streams at the head of this valley, but the diggings do not appear to be extensive.

Lewis and Clarke, those brave old pioneers, type of a class now fast becoming extinct, ascended this river (which they named Wisdom river) for some distance in their boats in 1805, supposing it to be the main stream, but they found the current so very rapid and the channel so much obstructed by numerous islands, that they turned back and went up the Beaverhead river.

This river derives its name of "Big-Hole," from a valley on the head of it, called "Le Grand Trou," by the old French mountaineers, and which literally translated is "The Big Hole." They frequently call a basin or valley surrounded by high mountains by this name.

Just above the "Backbone," and extending up the river eight or nine miles, is one of the three places in this part of the Rocky mountains where snow seldom lies on the ground more than six or seven days at a time. We wintered at this place in the winter of 1857, and cattle and horses that were very poor in the fall, were in excellent order in the spring. Christmas day was warm and pleasant enough to render a coat unnecessary. Game was abundant at that time, but it is getting very scarce now.

One peculiarity of the streams in the Beaverhead basin is, that there are very few fish in them. Trout in particular are very scarce.

Large yellow rattlesnakes, however, are very plenty in the "basin," and in the vicinity of Boulder and Crow creek, where are several dens of these "animals" (as Lewis and Clarke call them, and mosquitoes, and bugs, and toads, and geese, and chickens, &c., in their journal which seems very strange). They will average about one to the square rod.

Deer Lodge, on the contrary, enjoys a singular exemption from these reptiles, for during a residence in it of three years, I never saw one, or knew of one being killed in the valley proper.

There are but two or three other kinds of snakes in the Rocky mountains, and they are harmless and scarce. There are some scorpions, but they are not very venomous.

Mosquitoes are not very plenty, except in certain localities, and they do most of their biting in daylight, as the nights are so cold that they have to go to roost soon after dark.

NOTE 12, page 25: "Kon′-ah"—"Bitter-root," a small plant having a very pretty flower in June. The root is about three inches long, and one quarter of an inch in diameter, and very often forked. It grows in many of the valleys in the Rocky mountains, but it particularly abounds in the "Bitter-Root valley," which takes its name from this circumstance. It forms no inconsiderable item of food among the Indians. The Flat-Heads in particular dig large quantities of it (that is the squaws do) in May, when it is at its best, and dry it. It will then keep for years if kept dry. It is very nutritious, but has an exceedingly bitter taste, hence its name. I never could eat it unless very hungry, but many of the mountaineers are very fond of it.

NOTE 13, page 25: "To′-sa bo′-gah"—a small species of water birch, which grows along the streams in many parts of the mountains; it bears an insipid tasting berry of a whitish color, but in shape and substance resembling a black haw. This wood, when burning, either in a dry or green state, emits a very strong odor precisely like human excrement.

I have often amused myself by keeping a "poking stick" of this wood, and when strangers came in, poke the fire till the stick began to burn, and then set it up in a corner, and see them begin to snuff and examine their feet and clothes to find out where the infernal smell came from. When told that it was the wood, they would hardly believe it.

NOTE 14, page 25: "Ing'-ga hawmp." These berries grow upon a very thorny scrubby kind of tree, or rather large bush, growing in the Green river country, along the Humboldt river, and in many other places in the "Great basin," and along the streams in the principal valleys of the Rocky mountains. These berries are about half the size of a common wild currant, and of a light red color, and they ripen in August and September, but stay on the bushes till the birds pick them off, or till the middle of winter. They have an agreeable piquant sour taste, which cannot be extinguished by putting four times their bulk of sugar with them; instead of the sugar sweetening them, they make the sugar sour. These bushes, if properly cultivated, would make good hedges.

NOTE 15, page 25: "Toag'-go rik'-kah"—means "rattlesnake eaters," and they are so called, because they kill and eat every one of these reptiles that they can find. These birds are not very numerous in the Rocky mountains.

NOTE 16, page 25: "Yam'-pah"—This is what the Snakes call the Comanches, of which they are either the parents or descendants, for the two languages are nearly the same, and they readily understand each other, and say that they were once one people—but I have never been able to ascertain if they have any traditions among them in regard to how they became divided.

NOTE 17, page 26: "Pah'-see'-go"—means "water, or swamp seego," so called, because it grows in low swampy lands, while the "seego" proper grows on high lands. It is a bulbous root about the size of a plum. It has a sweet gummy taste, and is very nutritious. It forms an important item of food among the Indians from here to the Pacific ocean. They dig it, cook it in kettles, and dry it, when it becomes very hard, and will keep for years if kept dry. It is also very good boiled when freshly dug.

White men, Indians, Oregonians, and Hogs, are very fond of it. It is very abundant in Oregon, and was an important article of food to the first settlers. Hence, they derive their "sobriquet" of "camus eaters," "camus" being the name that the root is known by among the whites.

Oregonians are, however, better known by the name of "Webfeet." This name originated in this way: It rains in Oregon about seven months in the year, and I am informed by several "reliable gentlemen," that through constant wading in the water during that period, "webs" finally grow between the toes of the unfortunate inhabitants, who may be forever after known by a habit they have of dismounting (the Oregonian never walks, if the distance exceeds one hundred yards) from their horses, and wading in every swamp along their route to moisten the webs between their toes to keep them from drying up and becoming painful.

NOTE 18, page 26: "Coo-weeh′."—The Indians evidently derive their name of the bird from its cry, which is very similar in sound. They are very numerous in the spring and summer in most of the valleys in the Rocky mountains. Some people have a beastly habit of shooting them, that I am "down-on."

NOTE 19, page 27: "Tin′-so-an′-e-cant"—means a gorge or defile, a place where mountains or hills approach each other closely, leaving a narrow rugged way between. It is generally used in connection with places on streams where the hills and mountains close in on the banks on each side; but it is also used in connection with places where there is no water.

The word "cañon" is Spanish, and should always be spelt as above. It is pronounced "kan′-yon," and most of Americans have adopted the detestable habit of writing it "kan′-yon." When we do adopt a word from any other language for want of one as good in our own, we should always adopt it in its purity, and not manufacture some horrible distortion of it for common use.

NOTE 20, page 27: "It-soo′-ke en car′-ne"—means the "White-Tailed Deer's Lodge," and is so called by Indians because the aforesaid deer were very abundant of old in the brushy bottoms in its vicinity. The valley derives its name from this butte, which is a singular formation standing in the centre of the upper half of the valley. It is a sugarloaf mound, about thirty feet high and the same in diameter, around the base of which are innumerable springs, varying in temperature from ice cold to boiling hot. On top of the mound is a spring three feet in diameter and of considerable depth, which does not run over and is almost boiling hot. The mound, which forms a notable object in the valley, is composed of a singular kind of stone resembling iron rust and of a highly crystalline structure. It has evidently been deposited by the spring on its summit which has been raised to its present height in this manner. It stands about two hundred yards north of Warm Spring creek, a branch of "Deer Lodge creek," and is surrounded by a small marsh caused by the many springs. The marsh is elevated a few feet above the surrounding plain. In the neighborhood of the "Lodge" is the second place in the Rocky mountains where snow never lies more than a few days at a time.

The valley of the Deer's Lodge will be available for farming purposes with the exception of the more delicate kinds of vegetables. There is very little timber in the valley, but the mountains surrounding it are well timbered. This valley is one of the most beautiful in the mountains, and it is famous for two things. One is that mountain trout are more plenty in it than in any other place of the same extent in the world. I do not know, however, but I had better say *were* more plenty, for vast quantities of them have been caught in the last year, a large portion of which were allowed to spoil and were thrown away.

If the legislature does not enact some laws in regard to game and fish, there will not be in a few years so much as a minnow or a deer left alive in all the territory.

The trout will bite at almost any kind of bait at any time of year, yet some "barbarians" have used seines and dragged out these beautiful citizens of the brook by the wagon load.

Oh, fie! for shame! Every stream in the valley that is large enough for a trout to turn in, contains, to use an expression that I have not heard used since I was a boy, "lots and gobs of 'em."

There is a lake on the head of Rock creek at the lower end of the valley, that literally swarms with these "purty little critturs," as I heard them called the other day.

This lake is a beautiful sheet of water, about a mile and a half long, and half a mile wide, of an irregular oval shape. It lies at about two thousand feet above the valley and has evidently been caused by an enormous landslide or avalanche, which choked up the cañon on the creek and backed the water up till it formed the lake.

This slide has a plateau at the lower end and northwestern side of the lake of eighty or one hundred acres in extent, which is a perfect little paradise in summer. It is covered with a beautiful species of white pine without any underbrush, and occasional openings in which stand beautiful clumps of willows, while all underfoot is carpeted with long silky bear grass.

Immediately after issuing from the lake, the creek forms a series of rapids and cascades over masses of huge granite boulders, making a descent in about a quarter of a mile of over fifteen hundred feet.

There is another small lake on a small creek that puts into the Hellgate river on the north side about twenty-three miles below the village of "Cottonwood." The stream is quite small, not affording more than two or three sluice-heads of water, and as usual, the lake has been formed by a landslide, filling up the channel just below where it forks and causing the water to back up one fork about four hundred yards and up the other about five hundred, thus forming an L-shaped lake. It has probably not been more than a hundred years since the lake was formed, for there are many stumps of trees standing in it and projecting from a few inches to several feet above the water, where the wind has broken them off many years after they perished by drowning. The water is not more than forty or fifty feet deep in the deepest part, and much of it is not more than from ten to twelve feet deep.

The trout in this lake are very large and plenty of them; some of them weigh over four pounds, and they bite ravenously; a friend of mine even going so far as to assert that they chased him into the pine woods and bit at his spurs as he was running, but he is given to joking. This lake lies embosomed among high mountains which are densely wooded, and are the home during the spring and summer, of a consideracle number of deer, mountain sheep, and elk. In the winter there is nothing except mountain grouse which abound at all times, and are a great nuisance to the hunter, as they sit concealed in the dense fir branches until you get immediately under them, when they burst out with a flip-flop-whir'r that scares you out of half a year's growth, and makes you think that half the trees in the woods are falling on you, and puts all the game within a quarter of a mile on its guard. Many of them have I slain for this same trick.

The other thing that Deer Lodge is famous for, is being a good grazing and stock-raising country. I think its natural advantages in this respect can not be excelled in the world. The valley, the hills, and the base, and in some places far up the sides of the mountains, are covered with a heavy growth of bunch-grass, and there are numerous creeks of pure ice cold water, coming out of the mountains on all sides, cattle and horses winter in this valley without any shelter or feed except such as they get on the prairie, and they come out fat in the spring. I have seen cattle butchered in Deer Lodge in March, that had wintered in this manner that were absolutely too fat to eat, and the greater part of them were rendered out into tallow. This is partly owing to the great elevation, and the dryness of the atmosphere, which causes all the animals to secrete more tallow than in other climates, and partly to the extraordinary richness of the grass all through the Rocky mountains. The bunch-grass in this region possesses the strange property of coming to life every spring; it becomes dry and apparently dead in the fall, but in the spring all the principal stalks and branches become green as the sap rises in them, and only the tips and extremities become rotten and drop off. This seems almost incredible, but I speak from my own observation, and know it to be so. I am inclined to think the bunch-grass in Colorado, California, and Oregon, possesses the same peculiarity, but I did not notice it while in those countries.

The valley of the Deer's Lodge is about thirty-five miles long, with an average width of about ten miles, and it is drained by the Deer's Lodge river and its branches, but at the lower end of the valley when "Little Blackfoot" now comes in from the east and Rock creek from the west, it changes its name to Hellgate river, and its course from north to northwest. It flows through low hills, thickly covered with bunch-grass, back to the mountains on each side, a distance varying from two to eight miles. In these hills in the vicinity of "Gold creek" there are placer gold mines of considerable richness, and I think, extensive. The river flows through these hills for thirty-two miles, with many beautiful and fertile bottoms along its course, while the mountains are clothed with excellent timber; it then enters "Hellgate cañon" through which it flows for forty miles, receiving on the way several streams, one of which on the south side called Rock creek runs with extreme velocity, and furnishes a large body of water, which during the spring freshets brings down a large quantity of round smooth boulders, which it deposites on the bottoms at its mouth, fifteen miles below. "Big Blackfoot" river comes in from the east and north. It heads near Lewis and Clarke's pass of the Rocky mountains, where Capt. Lewis crossed with ten men as the expedition was returning to the states in 1806. Five miles below Big Blackfoot, the river enters Hellgate "ronde" or valley, where it forms a junction with the Bitter-Root river, which comes from the south through the valley of the same name, which is some seventy or eighty miles in length, and in which is situated Fort Owen, about twenty miles above which is the third place in these mountains where snow never lies long at a time. These two valleys (if that can be called two which looks like one) are unsurpassed for farming or grazing purposes, and are better timbered than the most of the country south and east of them. The moist winds of the Pacific ocean reach the Rocky mountains along here, and farther north, and cause vegetation of all kinds, pines in particular, to flourish luxuriantly.

The origin of the name "Hellgate," as applied to the river and cañon, is most probably derived from the form of the cañon itself, for where it enters the valley, it is very narrow and the mountains on each side are very high, making it appear like a vast chasm extending into the bosom of the mountains.

NOTE 21, page 27: "Ka Shume′-bau-ner."—This word is used in the same sense and just about as often as "quien sabe" among the Mexicans, or "Je ne sais pas" among the French.

NOTE 22, page 27: "Nin′-um-bee."—This is a very singular superstition, among the Snakes and Bannacks, and of which I have never been able to discover the origin. It runs about as follows, although there are many variations of it: In certain parts of the mountains (which, as near as I can find out, are the Salmon River, the Goose Creek, and the Owyhee mountains) there lives in caves among the rocks a race of fairies, about two feet in height, who, with bow in hand and arrow-case slung on their backs, go out and hunt and kill many sheep, deer, and elk, which they carry home on their backs; they eat the flesh, and their wives dress the skins, of which they make themselves clothes, while the men go entirely naked.

Now, whenever the Indians are in their vicinity, and a woman goes out after wood, or for any other purpose, and happens to lay her infant down and gets out of sight of it, one of these fairies immediately devours it, and taking its place begins to cry at a terrible rate; the woman hearing her child, as she supposes, crying, returns, and taking it up gives it to suck to pacify it, when it instantly seizes her by the breast and commences devouring it.

Now, these fairies are a kind of human "Monitor," being perfectly proof against knives, axes, stones, clubs, or firearms, so the poor woman cannot get rid of him, and her screams being heard by her husband or friends, they rush to the spot, when the little devil takes to flight, leaving her in a dying condition. She always dies before morning. When they find her, if they leave her to go after more help, the fairy instantly returns and finishes the job by eating her up altogether.

Now, when they see the little children playing together a little way out of camp, one of them will take his tail (I forgot to mention that they were furnished with these caudal appendages) in his hand and giving it a wind around his body to conceal it, will approach the children and want to play with them. Sometimes they discover the tail and take to flight and "save their bacon," but at other times they think it is only a "marrow gut" and let him come among them, when the first thing they know he "gobbles onto" some little "image of his dad," clasps him astride of his tail and runs off with him, and that is the last that is ever seen or heard of that unfortunate child.

Their cannibalistic propensities, however, do not appear to extend to the Indian men, for whenever they happen to meet one near their dwelling, they invite him in and give him something to eat and insist on his staying all night, but he invariably refuses, saying that he has killed some game and must go and take it home or the wolves will eat it. The general opinion, however, is, that he was *afraid* to stay, but he scorns the imputation. The fairies often gather together of an evening on high rocks and cliffs and sing most boisterously, and are supposed to be having a good time generally. They are seldom seen except in the evening.

There is also another kind of these fairies that live in streams, and are called "pah′ o′-nah," which means "water infants." They devour women and children in the same manner as the land fairies, and may be considered as malignant " little cusses."

Note 23, page 28 : " Ka nung'-a-tine," or, " nung'-ga-wot."—The first literally translated is, " no ear-holes," and the second is, " no ears."

Note 24, page 28 : " Shosh'-o-co "—means " on foot," or " footmen," and alludes to the fact of their having no horses in former times ; but of late years they have stolen a great many from the emigrants, and are generally mounted, although in winter they frequently eat the most of them up, and have to steal a fresh supply the following summer.

They talk a sort of Snake " patois," but are held in great contempt by the Snakes and Bannacks proper. They are sometimes called " To'-sa wee," which means " white knives." and is derived from their having had knives of bone before they got others from the whites.

They consist of many tribes, all living in the " Great basin," and are only a few degrees above the brutes, and their bill of fare is not calculated for a hotel, as it consists of crickets, grasshoppers, ant-eggs, and various kinds of roots,* varied with ground squirrels, " woodchucks," ducks, and an occasional antelope. They live in miserable huts made of grass and sage-brush, standing in desert, sandy, sage-brush plains, among barren, naked, granite mountains. In fact, of all the God-forsaken countries on earth, the " basin of the Great Salt lake " (which includes Reese river, Humboldt river, and the Washoe country) is the gloomiest, most desolate place imaginable. E. P. Hingston, in the March (1864) number of the California Magazine, describes it better than I can, so I quote it :

" Far away a scene discloses—strangely solemn—wildly strange,
Lay aside all brilliant colors, painter, now the palette change.
Bring me umber, bring me Sepias, Vandyke, and all tints of brown,
Whatsoe'er will best paint Nature where she wears her gloomiest frown,
Like a ruined world it seemeth—burnt, upturned, and scarred by fire—
Vestige of Almighty vengeance, record of Almighty ire :

Mountains in amorphous masses—sea-beds of some earlier sea;
Land whereon no flower bloometh—never grows umbrageous tree—
Dreary hills and drearier valleys—howling wastes of sage-clad sand—
Chaos of God's first creation—'Picture two in Silver Land.'"

Any one who has ever seen the country described above, must acknowledge that it is absolutely lifelike, and, as a specimen of "word-painting," it has never been excelled. The same remark will also apply to his description of Carson City, which I quote below:

"Once an outpost—now a city—this is Carson fairly drawn,
As I sketch it roughly tinted, on this bright December morn,
Crater of some dead volcano—lava bed of later lake;
Says the pioneer, stanch-hearted, 'Here will I a city make;'
Lays it out in quadrilaterals, this a plaza—that a street,
Stores of granite, wooden shanties, cottages with gardens neat.
Here the soil with careful tillage yields its luscious crops of corn,
Concentrating here its verdure in a wilderness forlorn.
Circling round me, rise the mountains, and hills the place invest,
Save where crags and pines commingle—looking backward to the west,
One long row of streets and bar-rooms ranged upon the western side:
Eastward, views of plains of sage-brush, where the vista opens wide.
Busy throngs of motley people—pioneers of every race,
Eastern, western, Jew and Gentile, Chinese, negro, Indian face,
Traders with thin-visaged aspects; hunters, with their nets and guns,
Speculators, politicians, labor's horny-fisted sons,
Building up the nascent city of the great state yet to be,
Making in the waste a desert all the sounds of energy,
Rearing with Cyclops power, traffic's marts and happy homes,
Legislative halls and chambers—temples, towers, spires, and domes,
Such the ground-plot—such the future, roughly sketched, but grandly planned,
Of this strange young Carson City—'Picture three in Silver Land.'"

NOTE 25, page 29: "Taw'-mee'-ah," or, "taw'-win."—The first is "walking about and feeding," and the second is "standing still and feeding."

NOTE 26, page 30: "An'-ning-gwee'-kwee."—This name is evidently derived from the cry of the bird itself, which it resembles in sound. They are very numerous in many places in the mountains, and they keep up an incessant song during the months of April and May.

I dearly love to hear them, their song has such a cheerful, pleasant sound.

NOTE 27, page 30: Green river.—"Can′-na-ra o′-gwa"—or the "Poor river," is so called because it runs through "mauvaise terres," or "bad lands," which are clay terraces, rising one above the other as you go back from the river, and on which neither grass nor timber grows. There is no game of any consequence along the greater part of its course, nor any fish, except a few of a kind of white fish.

The branches of the river near its head, however, abound in large and beautiful trout. Some of these branches head in lakes of considerable extent, which lie embosomed in the Wind River mountains, among some of the most glorious scenery in America.

My memory is full of many marvellous legends of these same Wind River mountains, which, as I have heard them from the old mountaineer trappers, are almost equal to the legends of the Hartz mountains in Germany. One in particular tells that in these mountains there are places where the timber, the different kinds of game, and even the Indians, were petrified, yet looking as natural as life itself, and that the game and Indians shunned these localities with a superstitious dread lest they should share the fate of their unfortunate predecessors, and many were the tales that were told in years gone by, of Indians having picked up pieces of yellow metal in the brooks of these enchanted mountains, which were afterwards found to be gold. These stories floated through the mountains even to California, where, in the winter of 1852, I was told by two old mountaineers that they knew a trapper who, becoming lost between Fort Laramie and Taos, in Mexico, had wandered about for many days, and in drinking from a small stream, he saw some pieces of yellow metal as large as a hazel-nut, which he picked up and carried to Taos, where he ascertained that they were gold. He spent many years in searching for the place, but his eyes were never gladdened by beholding it again; yet the Pike's Peak mines were afterwards found in that region, and who can say but that lone trapper was the original discoverer of them? These two trappers also told that they knew that there were gold mines on the head waters of the Missouri river, and events have made their words good. It is certain that in gold regions "coming events cast their shadows before;" for there has never yet been diggings discovered without there having been for long years before a rumor, in some cases faint and almost untraceable, and in others clear and well defined, that there was gold in that vicinity. So, who can say but we shall yet see the wonderful legends of the almost unexplored Wind River mountains realized, yea, verily, "Quien sabe?"

Who but "a regular gut" could ever live and be contented in the flat, monotonous bake-oven of the Mississippi valley, after having once breathed the free pure air, and viewed the magnificent scenery, or if he isn't fond of that, "chawed" the magnificent venison steaks that lie (after they are killed) scattered among the noble ranges of mountains that reach from the eastern slope of the Rocky mountains to the Pacific ocean, especially if the aforesaid steaks be well washed down with stories of discoveries richer and more gorgeous than an opium eater's dreams, and running about in this wise: "Be sure and don't tell anybody, but have your horse and 'grub' ready and we will start as soon as the moon goes down. It's rich, 'bet your life,' four dollars to the pan and the bed-rock pitching."

Now the man who can sit coldly by and hear this without turning a double summersault and coming down with the seat of his breeches on a big bunch of prickly pears, and shouting "Scat! go way, gals! I'm *on* it, you bet your life," is no man at all, he has no appreciation of what I call "life," and is (to use an expression of my own that I see in print rather often of late) "only fit for treasons, stratagems, and spoils." "Green river" derives its name from the beautiful green color of its waters.

NOTE 28, page 31: "Poo′-e-toy," or "green pipe," is found in the banks of the creek which derives its name from it, and also in several ravines in the vicinity. It is a green soft kind of stone, of great weight, and without grit in it. It crumbles when exposed to the air a short time. The Indians, however, make beautiful transparent pipes of a mottled cloudy green, through which the fire shows when smoking. The Indians, however, do not show much taste in making them, for they are clumsy and ill looking, but the material is excellent. They use the following process in making the pipes: they dig out a piece of the rock from the ledge and instantly rub grease all over it and keep plenty of it on it while carving it out, which prevents it from cracking.

NOTE 29, page 31: "Teed′-ze pah," or "the bad water," but is sometimes called "O′-mah-bit pah," or "the salt water," the last being much the most appropriate of the two.

In speaking of the settlements there they generally call them the "Mormon shock′-up," or "Mormon country." This great inland sea is a "prominent feature" in the "Great basin," which appears to have been almost covered by it in ancient days, as water-marks are plainly visible at different heights on the mountains, some of which, however, appear to have been upheaved about the time the water subsided, and may have had something to do with its fall.

The description I have already given of the Great basin will also apply to that part of it around the lake. I do not think any other people but the Mormons would have had the courage to make their homes and living (by agricultural pursuits) in such an unpromising land. They have literally "made the desert blossom like the rose."

NOTE 30, page 31: "Aw′-ha-pit la pee-ass′," or "the yellow money."—Money being expressed by "La pee-ass" among the French Canadian hunters and trappers, and the Indians have adopted it from hearing them constantly use the word. Still, a great many of the Snakes, and that part of them in particular that range in the vicinity of Salt lake, use the word "Poo′-e-wee" for money or dollar, which are synonymous terms among Indians. Gold dust is sometimes distinguished by being called "Aw′-ha-pit la poe-ass′ kesh a hon′-ip" or "The yellow money not yet made up."

NOTE 31, page 31: "Ny-a-witch."—All Indians from the eastern foot of the Rocky mountains to the Pacific ocean, and from Mexico to the Arctic regions, are the most inveterate gamblers in the world (always excepting the Chinese, who are just as far ahead of them in that respect, as the Indians are ahead of the whites). They will bet their last horse, last blanket, last shirt, or last anything, on a horse-race (of which they are very fond) or on some games of chance, of which the principal one runs about as follows: They take two pieces of bone made for the purpose, about two and a half inches long and a fourth of an inch in thickness, one of which is covered with some dark skin, except about half an inch at each end. Each party then takes a certain number of short pieces of willow sharpened at one end, which they stick in the ground and use to count the game. They take the pieces of bone one in each hand and shift them about rapidly with various contortions and twisting about, accompanied with a kind of monotonous song which they sing in chorus, while some of them generally beat time with a stick on a dry pole. The opposite party (it is played by any number, seated in two rows facing each other) guesses which hand contains the black bone (or the white one as they agree at the commencement of the game) if they guess right they get the bones, and wrong they give the other side a stick, who keep hiding the bones till it is guessed, when the opposite party takes it, and goes through the same process; whoever wins all the sticks wins the game.

They are passionately fond of this and similar games, and will play at them night after night, with a perseverance and endurance worthy of a better cause.

NOTE 32, page 31: "Thu-op′" or "Twop" or "Ghost."—Their belief in such things is exactly like that of the lower classes among civilized nations. White men are frequently called by this name by the Indians, and it is generally supposed that they use it as a sort of derisive nickname because white men make very frequent use of the word "swap" in trying to trade with them, and I think that at the present time it is often used in this way; but I am satisfied that it was originally applied to whites because of their pale, ghostly appearance.

NOTE 33, page 31: "Tim′-pep" or "Tim′-pipe."—This disease does not prevail to any great extent among the tribes of the mountains, and it is not very severe, very frequently getting well without any doctoring.

NOTE 34, page 32: "Cut′-tuh o′-gwa" or "Swift river."—The Snakes call it by this name because of the extreme velocity of its current, which is equal if not stronger than that of Big-Hole river. The valley of the Gallatin is thirty-five or forty miles long, and from ten to fifteen wide, and for farming purposes it is unexcelled by any valley in the Rocky mountains, and it is a good grazing region.

There is a town laid out near the upper end of the valley, where the road through the Yellowstone country, known as "Bridger's, Jacob's, and Bozeman's cutoffs," strikes it and all the most favorable locations for farms are taken up, and there will be a large flouring mill put up in the valley next spring, which, with flour at *fifty dollars a barrel*, may be considered "a dead thing for a raise," or in other words a "sure card" for a fortune; and with wheat at from five to eight dollars a bushel, potatoes twelve to fifteen cents per pound, onions fifteen to eighteen cents per pound, cabbage twenty cents per pound, and other vegetables in proportion; melons of any kind a dollar and fifty cents each, barley twelve to fifteen cents per pound, and oats the same. If the farmers can't make their "piles" at these prices, *in gold, remember*, they had better sell out to somebody that can. Yet, strange as it may seem, there are very few people engaged in agricultural pursuits, while there are land and room for thousands. The mountains around the Gallatin valley are beyond doubt rich in the precious minerals, although, owing to the slight amount of prospecting that has been done, nothing very rich has yet been "struck," but the time is not far distant when the smoke of many furnaces shall rise like pillars to heaven, and the sound of the ponderous "stamp" shall be heard from a thousand quartz mills, scattered among the mountains of this region, and make the heart of the "honest miner" leap for joy.

NOTE 35, page 32: "Pee′-beet," or "horse-flies."—These troublesome insects are very bad in the pine timber on the mountains, while in the valleys they are not very numerous; the higher you ascend upon the mountains the worse they become. I have often, in hunting, ascended to the heights where the snow lies all the year, and found these pests much worse among the banks of snow than anywhere else; gnats and mosquitoes also were very plenty, so much so, that they and the flies would drive my horse almost crazy, and compel me to descend to the valleys to get rid of them.

NOTE 36, page 33: "To′-erk-oh-ro-ne"—is the name given by the "aborigines" to the plain or valley, now known as "Horse prairie;" it received this name because Lewis and Clarke's party here obtained horses from the Salmon River Snakes with which to continue their long and weary journey to the mouth of the Columbia river in Oregon. They were here in September, 1805, and called the valley the "Shoshones cove," which name it should have retained, but it would "make a preacher cuss" to see how many of the names given to streams and places by the Indians and old trappers have been changed to others that have neither sense nor meaning to them. The class of people who flock to mining regions appear to have about as much originality as so many ganders. Every little town, for instance, must be called Virginia City, Nevada City, Central City, or some other name that has already been used in naming half a dozen other towns in mining regions. 'Tis villanous, it produces "confusion worse confounded," and greatly facilitates our chance of never getting any letters; mine generally circumnavigate the globe, and reach me with about eight inches thick of post marks and "missents" on the envelope, on which occasions I have been overheard making some remarks about "the d—d stupidity of calling more than six mining towns by the same name."

"Horse prairie" lies a few miles south of Bannack city, and at the upper end of the valley is the extreme head of the main fork of the Missouri river, where one of Lewis and Clarke's men stood astride of the stream and thanked God that he had lived to see the day that he could straddle the Missouri river.

There is a gulch near the upper end of the valley that paid good wages during the summer of '63, but water was very scarce and little has been done there since.

I think the valley lies at too great an elevation to be of much account for farming purposes, although it has never been tried; it is an excellent grazing region, however, being clothed with a luxuriant growth of grass, while the mountains on all sides are known to be rich in gold and silver, and probably in copper, lead, and coal.

It was in this valley that bands of antelope were found during the extremely severe winter of 1852, frozen stiff and standing on their feet in the snow, which was from two to four feet in depth; at a little distance they seemed to be alive, and a hunter "approached" one and shot it several times before he discovered that it was already dead.

NOTE 34, page 34: "It-sooke′ po′-ni," or "white-tailed deer mouse"—are so called because they go by leaps, and in color resemble the deer also. They have the long hind legs and short fore ones in about the same proportion as the kangaroo. They are found in certain parts of the Rocky mountains, Deer Lodge in particular, and in California. They are a little larger than the common mouse and have longer tails.

NOTE 38, page 34: "Tim-i'-yah," or "larb"—is a small creeping plant, growing all over the Rocky mountains. It has thick oblong leaves, about half an inch long and of a dull green color, and when dried and mixed with about one fourth its bulk of tobacco and smoked, has a very agreeable flavor and smell. It is in universal use among the mountaineers and Indians. It bears a small red berry, which has an agreeable tartish taste, but if many are eaten they give a choking sensation exactly like choke-cherries. They are gathered by the Indians, who eat them while fresh. The leaves and berries of the manzanita bushes in California possess similar properties.

The word "larb" is a corruption of the French "l'herbe," or "the plant," and the Americans having no name of their own for the plant in question, have adopted the French one.

NOTE 39, page 35: "Sag'-ga-bee," or "manyfold of paunch."—This is a great delicacy among the Indians and mountaineers, who always save it when they kill any game. I have seen them gobble down large quantities of it *raw*, and without its being washed any too clean either.

I cannot "go it" yet, but as "we all know what we are, but know not what we may be," I may come to it yet.

NOTE 40, page 35: "Ho' kosh'-awb"—literally "the wooden fire-steel," and they give it this name because it is used to kindle a fire with.

Note 41, page 36: "To' par'-ree-ah,"or "black elk."—They are so called because when they "shed off" in the spring they are nearly black, and they are of the elk species, only much larger and uglier; in fact, a moose is the ugliest beast in North America, not even excepting buffalo bulls. Their most usual haunt is in bushy marshy places, near the head of streams, and among densely wooded mountains. They are easily killed (when found, but finding them is a good deal like work) if you have the wind of them and make no noise, for they will stand and stare at you till you get within twenty or thirty yards of them, but if ever they get a "smell" of you, or you wound one without giving it a dead shot, it is almost useless to follow, because they will run a long distance, and are very watchful for many hours afterward. When wounded and hard pressed, they will turn and fight, and are almost as dangerous as a wounded bear. They strike with their feet, which are exceedingly sharp. Their track is peculiar, being about as large as that of an ox, but the "claws" are wider apart and a little narrower, and they run to a very sharp point.

They feed on willows, fir branches, and "larb." I do not think they eat much grass. One thing that contributes not a little to their strange and frightful appearance, is their enormous nose, which is about the size of a three-gallon camp-kettle, and, being composed of soft cartilages, it swings and flops about in a very amusing manner when they trot, this being their gait, and it takes a pretty swift horse to catch them. When hard pressed, they will often break into a very awkward gallop, their legs seeming to fly about and become mixed up into an inextricable snarl, while their speed is much less than when trotting.

Moose-nose, cooked in various styles, is a mountaineer and Indian delicacy. I have a "weakness" for it myself. As for the meat, when fat it is tolerably good, but when poor, a mess of old boots cooked in good style is infinitely preferable.

NOTE 42, page 36: "Mee′-ah."—This word is very difficult to spell, so as to give a correct idea of its sound. I am not sure but "muh" is nearer to it than "mee′-ah."

NOTE 43, page 36: "Thoig′ a-rik-kah," or "cowse-eaters."—They are so called from a root called by them "cowse," and by the Snakes "thoig," which grows in great abundance in their country, and which is used by them as a substitute for bread. It has a pungent disagreeable taste, yet many of the mountaineers are fond of it.

These Indians are also called "Tsoi'-gah" by the Snakes, which is evidently a corruption of "Thoig a-rik-kah." These Indians have been at war with the Snakes and Bannacks from time immemorial, for Lewis and Clarke speak of "raids" by the Snakes into the Nez Perce country, while they were there in 1805-'6.

The word "Nez Perce" is French, and means "pierced noses," and is derived from the fact that, in ancient days, they often pierced the cartilage of the nose, and inserted pieces of bone, and other "jewelry," that might well be considered more ornamental than useful. This beastly practice appears to have been nearly extinct when Lewis and Clarke visited them, and I believe is entirely so now. These Indians are fast becoming civilized, and now farm to a considerable extent, a large proportion of their country being well adapted to agricultural pursuits.

Here is a practical refutation of the time-honored lie, that intercourse with the whites is an injury to Indians. Let any one take Lewis and Clarke's journal, written sixty years ago, when few of the western tribes had ever seen a white man, and follow them in their journey to the mouth of the Columbia, and he will find that the Indians along their route are, almost without exception, *ten times* better off to-day than they were then. They have more to eat, are infinitely better clothed, have more horses, do not live in such constant fear of their neighbors, and some of them are even beginning to believe that this is so.

NOTE 44, page 37: "See'-man-o maw" or "the hands ten times," or "ten hands,"—is used because the fingers and thumbs counted ten times make one hundred. All Indians use the fingers a great deal in counting.

NOTE 45, page 37: "To'-yah-rook" or "the Panther"—the literal meaning being "The beast that lives in the caves of the mountains," and is plainly derived from the fact that they generally inhabit such places. They are not numerous, neither are they so furious in the Rocky mountains and California, and Oregon, as they were in the states.

Their skin is held in good esteem by all the Rocky mountain Indians, who will often give a good horse for a fine one; they use them to make arrow cases, &c.

NOTE 46, page 37: "Teet'-sock" or "parfleche"—which is a French word that the Americans have adopted. "Parfleches" are in universal use in the mountains, and the Indians manufacture them in the following manner: They take a dried buffalo hide (and sometimes of late years, they use the hides of domestic cattle), and beat the hair off with a stone which also softens it considerably. They then cut it nearly in the shape of an envelope. When folded they are about two and a half feet long by fourteen inches wide. The articles to be packed are then placed upon the hide and the sides brought together and tied with a small cord passed through holes cut in the edge. The ends are then brought over and tied in a like manner, which makes a very portable package even when composed of small articles. Two loops of small cord are then fastened on one side near the ends, and which are used to hang over the forks of the packsaddle, a rope is then passed around and lashed tight, which binds the "parfleches" firmly, and enables the horse to carry them easily—when taken off and turned upside down they are impervious to the hardest rain, which is a qualification of some importance to those who are travelling without tents.

NOTE 47, page 38: "To' o-nah-bit"—This literally means "black salt." They also call red pepper "red salt."

NOTE 48, page 38: "Tib'-ap" or "nut-bearing pine."—This is a species of pine very much resembling the "switch-tail pines" of California, with this difference, however, the "switch-tails" generally grow on the low rocky hills bordering the California valleys, while the "tib'-ap" only grows on the lofty mountains of the Rocky mountain region. The nuts are alike, only the cones of the "switch-tails" are larger and contain more nuts. The nuts are contained in the scales of the cones, there being many on each tree, a single cone often yields a handful of nuts, which are about the size of a plum kernel.

I can't say that I "hanker" after them, because they have a kind of pine taste that I don't like; but the Indians are very fond of them.

NOTE 49, page 38: "Pahn′-gog-go," or "prairie chicken."—These "animals," as Lewis and Clarke call them, are found in considerable numbers in most of the valleys of the Rocky mountains, but they are not found in California or Oregon. They are much better eating than sage hens, the meat is not so dark. The whitest meat, however, is the mountain grouse, and next is the pheasant, which are found in some parts of the mountains.

NOTE 50, page 39: "Toag′-go," or "rattlesnake."—These reptiles are very numerous in some parts of the mountains, and are invariably of the large yellow kind, there being none of the species called "prairie rattlesnakes" in the states, to be found in this country. They do not appear to be very "heavy on the bite" in this region, for it is very rare to hear of their biting either man or beast.

NOTE 51, page 39: "Ing′-ga timp′-pa pah," or "Red Rock creek."—This stream derives its name from some red "buttes" or isolated hills, on the banks near the upper end of the valley. This stream is a principal branch of the Beaverhead river. It comes in from the south, at the lower end of Horse prairie. There is a valley extending up the stream sixteen or eighteen miles, but it lies too high to be a good farming region, the stream heads in a marshy lake, to the north of the Dry-creek pass.

This pass is the second lowest one that has yet been discovered in the Rocky-mountain chain. A stranger, passing here, can scarcely be brought to believe that he is crossing the main chain of the Rocky mountains, for there is actually no mountain to cross, the road, when it leaves Snake river, going up Dry creek ten or twelve miles with a very gradual ascent, and then passing across a grassy plain three or four miles, to where it strikes the valley of a small fork of Red Rock creek.

The easiest divide to cross is that between Beaverhead and Deer Lodge valleys, which is remarkable as being the only pass that never becomes impassable with snow; in fact, it seldom falls more than two feet deep on this gap, while on the Dry Creek pass it generally falls to the depth of ten and twelve feet.

No work has ever been done on either of these passes, and yet loaded wagons pass with ease.

NOTE 52, page 39: "An′-ne no′-yo," or "rice."—The Indian name, however, means "ant-eggs," which are very similar in appearance, and are eaten by the "noble red men of the sage-brush."

NOTE 53, page 40: "Sho′-sho-ne," or "Snake Indian."—These Indians occupy a vast extent of country, and are divided into bands like the Sioux. The "Green-River Snakes" occupy the country drained by Green river and its branches. They are known also as "Wash′-a-keeks band," and their principal hunting ground is in the Wind River mountains and on Wind river (which is a main branch of the the Big-Horn river) and its tributaries, where they meet and have numerous battles with the Crow Indians, who also claim that country. These fights among the Indians remind me strongly of the minor battles fought at the beginning of the rebellion when a flaming dispatch would be issued, stating that a "desperate battle" had been fought by seven or eight hundred men on each side, and lasting from four o'clock in the morning till six in the evening, when one party would charge upon the other under "a deadly fire," and rout them "with great slaughter;" then would follow a list of casualties consisting of one killed and four wounded.

How supremely ludicrous must such braggadocios appear to all foreign nations, and every one who has read the papers since the war commenced, knows that they contain plenty of just such battles.

The "Salmon River Snakes" occupy the Salmon River country and the upper part of Snake River valley, and "Coiners' prairie," near the Boise mines. They are called "Took'-a-rik-kah," or "mountain sheep-eaters," by the other Snakes, because in former times they lived principally on these animals, which were very abundant then in that region, but they are about "played out" now. These two bands are the genuine Snakes, all the others being the inferior branches of the Snake family, for instance, the "Salt Lake Diggers," or "Ho'-kan-dik'-ah," who inhabit the region about the "Great lake," and live by stealing from the emigrants and "bumming" on the Mormons. They were exceedingly insolent prior to the battle on Bear river, in the winter of 1862, when they were almost exterminated by the California Volunteers, under Colonel Connor. This insolence was caused by the conciliatory policy of the Mormons, who will submit to be grossly imposed upon for the sake of keeping on good terms with them, partly because the heads of the church gave orders to that effect, and partly because the traffic with these Indians (in property and live stock stolen from the emigrants) was very remunerative.

Next in order come the "Ag'-gi tik'-kah," or "Salmon-eaters," who occupy the region round about Salmon falls, on Snake river, and who subsist, as their name implies, principally on salmon.

And lastly, the "Humboldt" and "Goose Creek Diggers," or as they are called among the other Indians, "To'-sa wee," or "White Knives," and sometimes "Shosh'-o-co," or "Foot-men." They are very similar in their life and habits to all the other tribes of the Great basin, consisting of "Pi Utes," "Gosh Utes," and several other bands of Utes and the "Digger Bannacks," who inhabit the region of the Boise, Malheur, and Owyhee rivers.

All these Indians who occupy the vast extent of country, reaching from the Rocky mountains to the Sierra Nevada, and from Arizona to Washington territory, are friendly with each other, never fighting among themselves, although they steal a little from one another just for the sake of being sociable and "keeping their hand in."

The Bannacks and Flat-Heads are the bravest Indians in the mountains.

The Snakes are the most gentle, tractable, and best dispositioned.

The Flat-Heads are the ugliest, and most of their women are far from being beauties, and are slightly inclined to "embonpoint."

The Bannacks are the finest looking men, but their women are the ugliest of any.

The Snake women, and part of the "To'-sa wees," are the best looking among the foregoing tribes.

The Flat-Head and Nez Perce women are masculine in disposition. They are most intolerable termagants, and they generally "wear the breeches."

The Snake women have the characteristics of the men, being kind, gentle, and tractable.

The Bannack men are proud and quarrelsome, the women are stubborn and obstinate.

The "Salt Lake Diggers" dispute the palm of ugliness with the Flat-Heads, but they have "no chance."

The Flat-Head men are good dispositioned, and are partly civilized, owing to the efforts of the Jesuit missionaries, who have been established among them for many years. Father De Smet wrote a very interesting book, several years ago, concerning the Indians of the Rocky mountains and the missions that he had assisted to establish among them.

I do not know how the Flat-Heads got their name, for they do not now, nor ever did, so far as I can learn, flatten their heads. Lewis and Clarke did not see any Indians with the heads flattened until they reached the Lower Columbia.

The Snake language is talked and understood by all the tribes from the Rocky mountains to California, and from the

Colorado to the Columbia, and by a few in many tribes outside of these limits. It is to this region what the "Chinook jargon" is to the North Pacific coast and British Columbia. But Oregon is the place to hear the "Chinnook" in all its glory; it has "played" the English language "square out" in that land of rain, fir-trees, "cloochmans," and "camus;" it is talked by *all* the inhabitants, big and little, old and young. In travelling through this "illahe" it is necessary to have a Chinnook dictionary in your pocket or an interpreter. Young men and maidens do their courting in this lovely language.

About the strongest case of "Chinnook" that ever I heard of was in this wise: A preacher who was exhorting and comforting a young lady who was kneeling in great tribulation at the "mourner's bench," asked her: "Sister, do you love your Jesus?" the answer was prompt and to the point: "Now'-it-ka siks;" this somewhat "bluffed" him, but he plucked up courage and said to her: "How do you feel now, sister?" "Hy-as' close," was the touching answer, which completely demoralized him. ("Now'-it-ka siks," being "Yes, sir," in Chinnook, and "Hy'-as close," is "Very good." I shall append a Chinnook dictionary to this one for the benefit of persons going to Oregon, Washington territory, or British Columbia.

While I am on the subject of Indians, I want to give my views on the virtues and vices of the "noble red man." I find that Capt. R. B. Marcy of the U. S. army, in his "Prairie Traveller," has done it exactly to my mind, and I think that every one who is thoroughly conversant with Indians, will agree with him. He says:

"The Indians of the plains [and mountains too, he should have added], notwithstanding the encomiums that have been heaped upon their brethren who formerly occupied the Eastern states, for their gratitude, have not, so far as I have observed, the most distant conception of that sentiment. You may confer numberless benefits upon them for years, and the more that is done for them, the more they will expect. They do not seem to comprehend the motive which dictates an act of benevolence or charity, and they invariably attribute it to fear or the expectation of reward. When they make a present, it is with a view of getting more than its equivalent in return.

"I have never yet been able to discover that the Western wild tribes possessed any of the attributes which among civilized nations are regarded as virtues adorning the human character.

"They have yet to be taught the first rudiments of civilization, and they are at this time as far from any knowledge of Christianity, and as fit subjects for missionary enterprise, as the most untutored natives of the South Sea islands.

"The only way to make these merciless freebooters fear or respect the authority of our government, is, when they misbehave, first of all, to chastise them well by striking such a blow as will be felt for a long time, and thus show them that we are superior to them in war. They will then respect us much more than when their good will is purchased with presents."

The opinion of a friend of mine, who has passed the last twenty-five years of his life among the Indians of the Rocky mountains, corroborates the opinions I have already advanced upon this head, and although I do not endorse all of his sentiments, yet many of them are deduced from long and matured experience and critical observation. He says:

"They are the most onsartainest varmints in all creation, and I reckon tha'r not mor'n half human; for you never seed a human, arter you'd fed and treated him to the best fixins in your lodge, jist turn round and steal all your horses, or any other thing he could lay his hands on. No, not adzactly. He would feel kinder grateful, and ask you to spread a blanket in his lodge, ef you ever passed that-a-way. But the Injun, he don't care shucks for you, and is ready to do you a heap of mischief as soon as he quits your feed. No, Cap," he continued, "it's not the right way, to give um presents to buy peace; but if I war govenor of these yare United States, I'll tell you what I'd do: I'd invite um all to a big feast and make believe I wanted to have a big talk; and as soon as I'd got um all together, I'd pitch in and sculp about half of um, and then tother half would be mighty glad to make a peace that would stick. That's the way I'd make a treaty with the dog'ond, red-bellied varmints; and as sure as you're born, Cap, that's the only way."

I suggested to him the idea that there would be a lack of good faith and honor in such a proceeding, and that it would be much more in accordance with my notions of fair dealing to meet them openly in the field, and there endeavor to punish them if they deserve it. To this he replied.

"'Tain't no use to talk about honor with them, Cap; they hain't got no such thing in 'um; and they won't show fair fight any way you can fix it. Don't they kill and sculp a white man where-ar they get the better on him? The mean varmints, they'll never behave themselves till you give 'um a clean out-and-out licking. They can't understand white folks' ways, and they won't learn 'um; and ef you treat 'um decently they think you ar afeard. You may depend on't, Cap, the only way to treat Injuns is to thrash them well at first, then the balance will sorter take to you and behave themselves."

NOTE 54, page 40: "Hoo'-e-jan" or "Sage chickens."—These fowls are the connecting link between grouse and turkeys. They feed principally on the leaves and buds of the wild sage, and are never found where this shrub does not grow. Their flesh is very dark, tough, and ill flavored, yet they are eaten by both whites and Indians.

NOTE 55, page 40: "To'-sa car'-ne" or "White lodges." —The river, or rather valley takes its name from some little white "buttes" standing near the river at the lower end of the valley. This is, during the summer, the most beautiful valley I have ever seen in the Rocky mountains, and is almost equal to Indian valley, near the Lassen meadows, on the north fork of Feather river, in California.

The valley of Salt river will probably be available for farming purposes, with the exception of the more delicate kinds of vegetables. I am told by the Indians that the snow falls to a considerable depth in winter, and the cold is intense, rendering it difficult for stock to live through the winter without hay or grain.

This river is also sometimes called "O'-na-bit-a pah" or "Salt water," by the Indians. It takes this name from some salt springs in the mountains bordering the west side of the valley, and from some ledges of pure rock salt which are said to crop out in some cañons in the same vicinity. These springs are in my opinion more highly charged with salt than any others in the world, for, if you dip up a cupful of the water and let it stand some time beautiful salt crystals will be formed running through the water in different directions.

One spring in particular, which comes out at the foot of a hill on "Lander's cut-off," spreads over a flat of about four acres, and during the summer it covers this extent of ground with pure, snow-white salt, to the depth of from three to four inches.

The melting of the snows each spring dissolves and carries away this salt, which is replaced during the following summer by another coat.

These springs will undoubtedly be very valuable at some future day, when the country becomes populated in proportion to its resources.

NOTE 56, page 40: "Tee'-amp," or "Service berry."—These berries are very abundant in the Rocky mountain region and in California and Oregon. They have an insipid sweet taste, which has a certain richness that makes both whites and Indians fond of them; if eaten to excess, however, they will cause sickness at the stomach and vomiting. The Indians gather and dry large quantities of them for winter use, and when properly cooked they are very good. They grow upon a bush varying from two to twelve feet in height, and seldom exceeding two inches in diameter. The bush is inclined to be low and scrubby; the wood is very hard and tough, and is much used by the Indians, who are very expert in straightening it for arrows and ramrods. One great drawback to the Rocky mountain and Great basin country, is that there is no hard wood growing in it large enough to be of much use. About Salt lake there grows a few small stunted oaks, and a scrubby tree called "mountain mahogany," which is exceedingly hard and very fine-grained; but is too scarce and small to be useful for anything but ten-pin balls and "faro checks," &c. There are some small specimens of the "mountain mahogany" growing in the "Beaverhead basin," which shows that the climate is similar to that of the "Great basin."

It is an indisputable fact, that the climate of the Rocky mountains, or, at least, that part of them lying between the South pass and the British possessions, is much milder than the same latitude in the Mississippi valley, or the states east of it. When one considers the great elevation of this region, the mildness of the climate seems almost incredible; but it is known to be so, in proof of which stock of all kinds, even including sheep, winter easily without having feed of any kind, except what they get on the prairie; or shelter, except such as they find in the brush and timber along the streams; and if they are not used they will usually gain in flesh during the winter, and come out fat in the spring.

I attribute this mildness to the warm winds from the Pacific ocean, which evidently reach to, and in some localities cross over the Rocky mountains, and make their influence felt for a considerable distance east of them. It is these same winds that give to Washington territory, which lies in the same latitude as Canada, New Brunswick, and Nova Scotia, a climate as mild as that of New Jersey, Delaware and Pennsylvania.

NOTE 57, page 40: "Ag'-gi pah," or "Salmon river"—receives its name from the large numbers of these fish that ascend it every summer, and furnish, from time immemorial, the subsistence, during the latter part of the summer and fall, of the "Salmon River Snakes."

The Mormons formed a settlement, called "Fort Limhi," in Salmon River valley in 1855, and farmed with great success for three years, till the winter of 1857, when the Bannacks, aided and abetted by the "Sheep-eaters," rose upon them, killing several, and taking some three hundred cattle, a number of horses, and almost all their grain and vegetables from them, and then compelled them to leave the valley and go to Salt lake in midwinter. I have never been able to ascertain the cause of this apparently unprovoked outrage.

This valley presents great inducements to settlers, being well timbered and watered, with a good soil, and a sure market at Bannack City, distant thirty-five or forty miles, with a tolerably good pass in the Rocky mountains, which run between them. Salmon river being on their western slope, it is the only stream that the salmon can ascend to the very foot of the Rocky mountains, which make quite a bend to the west at this point, and are the dividing line between Montana and Idaho, Salmon river being in the latter.

The winters are quite mild in this valley—about as much so as in Beaverhead or Deer Lodge valleys—and there is no doubt but that the mountains all around it contain great mineral wealth, but as yet very little prospecting has ever been done in that vicinity. In fact, a very small portion of the territory of Montana is all that has been prospected, and that little has proved to be universally rich in the precious minerals.

NOTE 58, page 40: "Po'-ho-gwa," or "Snake river."—The Indian name, however, means "Sage-Brush river," and is very appropriate, for the upper and largest half of its immense valley is a desert sage-brush plain, thickly strewn with volcanic rock of all shapes and sizes, with scrubby cedars growing in patches in the stoniest places. In fact that part of the valley lying north of the river, and between the "Market lake" and "Camus prairie" is a vast lava bed, about one hundred miles in length and from forty to sixty wide; the upper part of it is much broken up, but in the middle and lower portions there are many places that look as if they had only cooled a few hours ago, when it has probably been centuries since this fiery flood boiled up at some point in this plain, and spread utter and eternal ruin over this part of the valley. Some of these places present a rippled appearance, like a sheet of water with a gentle wind blowing across it, and which has, undoubtedly, been caused by a very strong wind—probably a tornado—blowing across it when it was cooling. In some places there are huge fissures or cracks, caused by the contraction of the lava as it cooled, from one to ten feet wide, and reaching for miles, and of unfathomable depth, for a stone thrown into one of these chasms can be heard striking the walls as it descends, until the sound is lost in the bowels of the earth.

All the streams putting down from the mountains into this huge lava field, sink and become lost, and may be seen by the traveller that passes along the south side of Snake river, spouting out of holes and fissures in the perpendicular wall-rock banks of the river at various heights, from twenty to two hundred feet above the water, along this part of Snake river there are many places extending for miles and miles where the traveller, though dying of thirst, cannot get a drop of water, because the banks are of perpendicular wall-rock, of volcanic origin, hundreds of feet in height.

There are many falls in the river along here, and I find the following description of the greatest of them in "L'echo du Pacifique," a paper published in San Francisco, Cal.:

"We lately published an account according to the recital of a traveller, of the Great falls of Snake river. Since this epoch a crowd of other relations published by the American press, have confirmed the details of the first. It follows that these falls positively, both in the volume of water which falls and in the height of the fall, surpass those of Niagara, heretofore the most celebrated in the whole world.

"A visitor has recently measured the different falls of Snake river, and he has given to the 'News,' a Boise paper, published the nearest to these falls, the following account of his journey and his experience :

"'We arrived at Rock creek, distant a day's travel from Salmon Falls ferry, and we set out one morning to go in a straight line to Snake river at the Great falls. After travelling four miles, we came upon them without having seen them or even heard the roaring of the water. This was owing to the great height or rather depth of the river banks, which rose on each side three thousand feet, or one thousand yards. We could descend on horseback to within some hundreds of yards of the frightful precipice.

"'Quickening the steps of our animals, we were soon at the level of the river, above the falls. The scene that then lay spread out before us is too sublime and too far above the capacities of my pen to be adequately described by me.

"'We measured the total height of the falling sheet of water and found it to be two hundred and three feet, and the pitch commenced twenty-five or thirty feet above that, and the width of the Great falls, according to our estimate, is twenty-five hundred feet or eight hundred thirty-three and one third yards.

"'I have visited Niagara several times and I speak knowingly when I say that it cannot compare with these falls.

"'Four miles farther up the river we saw another fall, but it is much less curious and remarkable than the first.

"'The water is divided into two parts, and falls a perpendicular height of one hundred and sixty-seven feet.

"'Whoever crosses the plains nowadays, should not pass so near to these wonderful falls without paying them a visit. I consider that this visit has been worth an entire year of life.

"'The figures given above can be relied upon, for we set out with the intention of verifying them, and carried with us all the instruments necessary for measuring.'"

The Salmon falls prevent the salmon fish from ascending any farther, but the river above is "full" of very large trout, which are the best and most beautiful fish in the world.

It is a singular fact, that while *all* the streams on the western slope of the Rocky mountains literally swarm with these delicious fish, the streams on the eastern slope contain, as a general thing, very few of them. The Yellowstone, however, is an exception, for trout are plenty in its waters, especially the lake and the small streams emptying into it. This lake is about sixty miles long and from fifteen to twenty wide, and is very irregular in shape. It lies at the eastern edge of a vast plateau, in which rises the Yellowstone river, and the Madison, and Gallatin forks of the Missouri, Snake river, and some branches of "Green river," which is the north fork of the Colorado. The three first named flow into the Atlantic, while the last two empty into the glorious Pacific.

This plateau lies at a great elevation, probably over six thousand feet, and it almost obliterates the Rocky mountain chain in that region. Some spurs and isolated peaks, however, stand around its edges. It is swampy in many places, and it is said that some of these swamps furnish water to both oceans—in other parts are craters still hot and smoking, and old mountaineers tell many strange stories of "fire holes," "beds of hot ashes," "boiling swamp," "stinking tar and sulphur springs," and of many strange and startling sights and sounds seen and heard in this volcanic region.

It is a singular fact that less is known of this particular locality of about two hundred miles square, than of any other part of the Rocky mountains north or south of it—in fact it is almost as much of a "terra incognita" at this time as Central Africa. But it will not be long now until it will be thoroughly explored by miners in search of that particular ramification of "the root of all evil," yclept "gold dust," which is supposed to abound "over there."

It is rather near, however, for miners from "these diggings" to give it much of a trial, for it is an undoubted fact that the farther off diggings are discovered the greater will be the rush, and the harder miners will strive to get there, while places equally as good, near at hand, would not be noticed by them at all. "'Tis distance lends enchantment to the" tale as well as to the "view."

But it strikes me that I am digressing from the subject of Snake river and its curious scenery, so here goes to finish it. That lava field is an exception to all others, for instead of coming from some mountain it has boiled up in an extensive plain, and rolled in mighty surges up to the very base of the Salmon River mountains, where it is suddenly cooled, presenting a very singular appearance. It looks like a mighty billow just on the point of breaking on the shore. It rises up like an irregular wall to the height of from ten to twenty feet all along the base of the mountains, leaving only enough level ground to barely admit of the passage of wagons along the road from Fort Hall to Boise mines, which is also one of the old emigrant roads to Oregon.

There are many small rocky "buttes" scattered over the surface of this great bed of lava, which have a few scattered cedars growing upon them. I think there is a huge crater somewhere among them, from which this burning sea was ejected, but it is mere conjecture, for no part of it was ever explored, that I am aware of.

I have never heard of any traditions among the Indians having reference to this mighty eruption.

It is noted as being the home of myriads of "woodchucks," which live in the numerous holes and cracks in the lava, and form the principal article of food of the Indians of that vicinity during the spring and early part of summer.

Rattlesnakes are also, very abundant, and these playful reptiles have a habit of getting up on the sage-bushes and serenading passers-by with their tails, a practice that is held in great abhorrence by nervous people.

NOTE 59, page 41: "Pamp'-a-jim'-i-na," or "Sioux Indians;" the Snake name means "cutthroats," or, more exactly, "those who cut off the head," alluding to a practice common to the Sioux, of cutting off the heads of their enemies, cutting their throats, scalping them, and carving them up generally, which is a thing that the Snakes and Bannacks are not very much in the habit of doing. They meet the Sioux on Sweetwater river and on the Big Horn, where they go to hunt buffalo, and when they meet they always fight, for they have been enemies from time out of mind.

These fights, however, consist of a great deal of shooting, yelling, and charging around on horseback, with very few killed, for they generally keep at a safe distance from each other.

NOTE 60, page 43: "Pee'-a tab'-ba," or "the big day."—It is used, however, in the sense of a holiday, and not as a day of rest, for, with the exception of Salt lake, Sunday in the mountains is like an old country fair, more business being done on that day than all the week put together.

It is a lamentable fact, that the great majority of the people of California, Oregon, Washington, Idaho, Arizona, and Colorado, pay no more attention to the Sabbath, in a religious point of view, than so many Japanese would. No one would ever suppose that they had been born and educated in religious communities, as no trace of it is to be found in their language or conduct.

NOTE 61, page 44: "Pawm" or "tobacco."—Almost all the tribes of the mountains use it; they mix it, however, with about the same quantity of the leaves of "Larb" which weakens it and gives it a pleasant flavor. They will not smoke it pure, nor have I ever seen an Indian who chewed tobacco, which shows that they have some sense any how.

NOTE 62, page 44: "Quee," or "quee'-ah," or "tobacco root."—This is a root about the size and length of the finger, it is of a deep yellow color, it grows in the bottoms along many of the streams.

It is poisonous when raw, but the Indians cook large quantities of it in a kind of kiln, the process occupying several days. When done it is perfectly black and very sticky. It has a very strong smell which is extremely offensive to those who are "not used to it." It has another agreeable peculiarity, which is, that the person eating it, and his clothes also, will smell just as strong as the plant itself. In color it bears considerable, and in smell a little, resemblance to strong, black plug tobacco when wet, and for this reason the mountaineers call it "tobacco root." It will sustain life, but I do not think it will ever be taxed as a luxury, but "quien sabe," we are progressing—toward what—God only knows, and he won't tell.

NOTE 63, page 45: "Say'-gwa o'-gwa" or "Miry river"—and it is rightly named, for it is the only stream in the mountains where the mud is absolutely bottomless both in the stream and on its banks; it empties into Bear river on the north side, about fifteen miles above the outlet of "Peg-Leg's lake," which is a beautiful sheet of water, of small extent, however, lying a few miles south of the river. The Mormons are now beginning to farm in this locality which offers great inducements.

This lake was called after an old mountaineer named Smith, who used to keep a "trading post" at the outlet of the lake, and who had a wooden leg, which he got in the following manner:

Some twenty years ago, a party of mountaineers were gathered together, having a "huge" drunk, when one of them became enraged at one of his companions and shot at him, but missed him and broke Smith's leg below the knee, he tried several days, suffering terribly meanwhile, to get some of his friends to amputate it, but none of them knew how and would not undertake it. Smith, the lion-hearted seeing that his leg was beginning to mortify, filed teeth in the back of his knife (there being no such thing as a saw in the country) and sharpening its edge cut away the flesh searing the arteries with a piece of red-hot iron, and then turning the back of his knife sawed the bone off, and bandaged it up, all without assistance.

He recovered rapidly, being of the half-horse and half-alligator species, who stand as much killing as half a dozen common men, and while getting well he made himself a wooden leg which he still wears, for he is living in California, or was quite recently. He ever afterwards went by the name of "Old Peg-Leg Smith."

How many men could amputate their own leg and save their lives under such circumstances? Perhaps one in ten thousand—not more.

NOTE 64, page 44: "Tom′-maw yag′-ge," or "thunder."—As they pronounce the word, it would mean "winter crying;" but I am satisfied that the original way of saying it was "tom′-up yag′-ge," which means "the clouds crying," which is very appropriate, and is very evidently the true meaning.

NOTE 65, page 44: "Wah-hy U′-gwut," or "The Two Buttes."—These buttes form a prominent landmark in the upper part of Snake River valley, opposite to old Fort Hall. They stand in the great lava field, and have apparently been upheaved at the time of the great eruption.

NOTE 66, page 44: "Tee′ Win′-at, or the "Three Tetons."—The Indian name signifies "the pinnacles," and, as usual, it is the most appropriate one that could be given to these remarkable peaks. They are called the "Trois Tetons" by the French mountaineers, which is "the three women's breasts." They very frequently give this name to isolated sharp cone-like mountains. The "Trois Tetons" are three very steep high peaks of naked rocks, standing in a bunch of mountains on the right bank of the north fork of Snake river, not far from the main chain of the Rocky mountains. They run up to very sharp points, and are apparently inaccessible. I never heard of any one trying to ascend them. They stand close together, and are very notable objects, being visible a long distance. They tower above densely wooded mountains, among which are some beautiful lakes of considerable size.

These peaks are very curious objects and will become a great resort of sight-seers in times to come. I am sure they will well repay a lover of grandeur and sublimity for a visit to them.

NOTE 67, page 45: "Co-ah-wee´-haw," or "turtle dove."—This name is evidently derived from the cry of the bird, which is similar in sound. They are also called "toag´-go in-dayts´," or "rattlesnakes' brother-in-law," which name is derived from a strange belief that they have among them, which runs in this wise:

Whenever an Indian mocks one of these birds, or kills its mate, it tells a rattlesnake which way he is going, and to place himself by his (the Indian's) path and bite him as he goes by. The snake instantly does so, and gives him a bite that "shuffles off his mortal coil" for him in double quick time.

And if an Indian kills one of these reptiles, the doves sit on a tree and weep and lament over that departed snake by reiterating their peculiarly mournful cry.

Now, it is not a little singular that these Indians should have a superstition against mocking or killing this bird, which it is considered a sin to kill among the most civilized nations.

Here is a chance for learned philologists and antiquarians to "wade in."

NOTE 68, page 44: "Tsin-ah," or "Thistle-root."—This is the root of the common thistle, which is very abundant in the bottoms along nearly all the streams in the mountains; they grow to about the size of a large radish, and taste very much like turnips, and are good either raw or cooked with meat; they are only good, however, during the months of March and April, as after that time they become pithy.

They are much used by the Indians, who also eat the young and succulent stalks during the months of June, July, and August, on the same principle that white folks eat asparagus and greens.

Note 69, page 46: "Woo′-ban Pung′-go," or "Wagon."—The Indian name is "wooden horse," and they have a singular way of affixing the word "horse" to their names of a good many things that were unknown to them before the advent of the whites; for instance, they call a common sheep "took′-oo pung′-go" or "mountain sheep-horse;" they call a goat "quar′-see pung′-go," or "antelope-horse;" they call oxen or cattle "quitch′-em pung′-go" or "buffalo-horse;" they appear to have affixed "horse" to all these things in order to distinguish them from the animals they named them after.

Note 70, page 46: "Ho′ o′-gwa" or "Weber river," U. T.—The Indian name signifies "Timber river," and they called it so because it was very heavily timbered before the Mormons used it up.

Note 71, page 47: "Pish′-ah tim′-mo-dzah" or "Willard's creek."—The Indian name is "Rotten-stone point," and is derived from the cliffs of rotten, crumbling stone, just below where the town of Bannack now stands; it was a famous locality for mountain sheep in days gone by, as the numerous heads and horns found about there still attest.

This creek was named after one of Lewis and Clarke's party, who is still living, or was a few years ago in California. At the time of the discovery of the mines on this creek the miners called it "Grasshopper creek," because of the great number of these "fowls" that lived there. It should, however, be called after Willard, in remembrance of the first white man who ever saw it. There is a tendency to change the old names of streams and places, as the country settles up, that is much to be regretted, as the Indian names and those given by the early pioneers, are much more applicable than those of civilization, as a general thing. Lewis and Clarke's party passed through the "Horse-prairie" gap, and camped on "Willard's creek," about half a mile above where the stream enters the "cañon," in September, 1805. How little did they think, as they passed over that desert solitude, that it contained immense wealth, and that that sage-brush point should afterwards be the site of a mighty metropolis, called "Bannack City," in which I own two lots!

A
DICTIONARY
OF THE
CHINNOOK JARGON,
IN USE AMONG THE TRIBES OF

OREGON, WASHINGTON TERRITORY, BRITISH COLUMBIA,
AND THE NORTH PACIFIC COAST,

WITH

CRITICAL AND EXPLANATORY NOTES.

BY GRANVILLE STUART.

PREFACE.

THE "Jargon" so much in use all over the North Pacific coast among both whites and Indians, as a verbal medium of communicating with each other, was originally invented by the "Hudson's Bay Company," in order to facilitate the progress of their commerce with Indians, of which there are more than fifty tribes in Oregon and Washington, and as many more in British Columbia; and while there is general similarity of language among them, leading one to suppose that at some remote period they all talked one tongue, yet each tribe has at this time, a dialect of its own, differing in many respects from all the others; and as it was impossible for the traders to learn all the languages, and yet it was necessary to have some medium of conversing with each tribe, the "Chinnook Jargon" was gradually formed and introduced among them, and is now universally used by all these tribes in their intercouse with the whites.

The "Jargon" is founded on the language of the "Chinnook" Indians, and the bulk of it is composed of words from their dialect, to which is added a great many French words, and a few English ones; there is, besides, a great many "Nez Perce" words, and a few from many of the other tribes.

In writing this "Dictionary," I shall append notes, critical and explanatory, for the purpose of showing how this "Jargon" was formed.

RULES FOR PRONUNCIATION.

Give all the letters their alphabet sound, and be careful to emphasize the syllable that has the accent mark (thus ′) attached to it.

Compound words determine their signification by the word prefixed to them, as "ty′-ee pus-sis′-sey," or "chief cloth" or "blanket," means superfine cloth; "ty′-ee house" or "chief's house," meaning the house of an important person, &c.

Words express equivocally nouns or verbs, as "ni′-kah waw′-waw," "I speak," or "my word."

The letter *f* never occurs in this jargon.

When there is no accent mark, emphasize all the syllables alike.

DICTIONARY

OF THE

CHINNOOK JARGON.

A

ENGLISH.	CHINNOOK JARGON.
Ague	Cole'-sick (Note 1).
Alms (to give)	Mam'-mook klah'-how-iam.
And, or &	Pe (Note 2).
Arm	Le mah' (Note 3).
Aunt	Quaw'-eth.
Axe	La hash'.
Alone	Co-pet', or, ict.
Always	Qua'-na-sum.
Alike	Cock'-qua.
Angry	Sul'-lux.
Age	En'-cot-ta.
Afraid	Quash.
Angel	Ta-man'-ou-is.
Arrow	Stick col-li'-ton (Note 4).
American	Boston (Note 5).
Across	En'-a-ti.
Apron	Ki'-en.
All	Kon'-a-way.
Ah! (in pain)	A-nah'.
Awl	Shoe ca'-pu-ut.
Amuse (to)	Mam'-mook he'-he (Note 6).
Arrive	Coe.
Autumn	Ten-ass' cold ill'-a-he.
As	Kock'-wah.
Ask (to)	Waw'-waw.
Again	Waw'-huth, or, worth.
Ascend	Clat'-ta-waw soth'-a-le.
Ahead	E'-lip.
Almost	Wake si'-ah.

ENGLISH.	CHINNOOK JARGON.
Apple	Pow'-itch.
Answer	Waw'-waw.

B

Beard	Cha-pootch'-no.
Back	Kimp'-ta.
Brother (older)	Ca'-po.
Brother (younger)	Ow'-ey.
Brother-in-law	Atts-yock'-a-man.
Blanket	Pus-sis'-sey.
Blue	T'klale, or, clale.
Beads	Kaw'-moo-suck.
Bad	Ma-sach'-a.
By-and-by	Al'-ka.
Barter	Mah'-cook.
Boy	Ten'-nas man.
Brave	Skook'-um tum'-tum.
Bone	Stone.
Bridle	La breed' (Note 7).
Buy (to)	Mah'-cook.
Boots	Stick shoes (Note 8).
By	Co'-pa.
Boil	Lip'-lip (Note 9).
Basket	Opt'-con.
Bag	La sack'.
Beaver	Een'-na.
Bear	Its'-hoots.
Bread	Pire sap'-a-lil.
Ball	Col-li'-ton.
Brass	Pel chick'-a-min.
Button	Chil'-chil.
Biscuit	La bis'-que.
Berries	O'-lil-le.
Board or plank	La plash (Note 10).
Bring (to)	Isk'-kum.
Blackberries	Click'-a-mux.
Bad spirit	Ma-sach'-a ta-man'-ou-wis.
Before	A'-lip.
Behind	Kimp'-tam.
Bell	Ting'-ting (Note 11).
Beyond	Teu'-as si'-ah.
Blood	Pil'-pil.

ENGLISH.	CHINNOOK JARGON.
Blind	Ha'-lo se-ah'-host.
Bow (weapon)	Stick-musket.
Box	Lock'-a-set.
Be still	Cul'-tus mit'-lite.
Breadth.	Thluck'-ulth.
Barley	La' reh.
Broom	Ploom, or, broom (Note 12).
Barrel	Tah'-mo-litch.
Beneath	Kek'-wil-la.
Butter	Te-toosh' gleece (Note 13).
Broken	Cock'-shet.
Break (to)	Mam'-mook cock'-shet.
Bottle	La bot-tee' (Note 14).
Bowels	Yock'-wat-tin.
Bright	Twah.
Belt	La chan'-jel.
Burn	Mam'-mook pise.
Body	Ith-wool'-ly.
Borrow	E-yah'-wool-ly.
Big	Hy'-ass.
Bird.	Cul'-la cul'-la.
Because	Ats'-wah.
Brook	Ten'-nas chuck.
Both	Kon'-a-moxt.
Bore (to)	Mam'-mook thla'-whop.
Beat (to).	Cock'-shet.

C

Chief	Ty'-ee.
Cat.	Puss (Note 15).
Come here	Chah'-co yock'-wa.
Canoe	Ka-nim'.
Cow	Clooch'-man moos'-moos.
Come	Chah'-co.
Come (to)	Chah'-co.
Carry (to)	Lo'-lo.
Candle.	La chan-del' (Note 16).
Color	Tsum.
Chair	La chaise (Note 17).
Cook (to)	Mam'-mook muck'-a-muck.
Conceal (to)	Ip'-soot.
Chimney	La shum'-a-na (Note 18).

ENGLISH.	CHINNOOK JARGON.
Coat	Capeau (Note 19).
Calm	Ha'-lo wind.
Clean	Ha'lo ill'-a-he.
Cry	Cly (Note 20).
Cut (to)	Thlah'-cope.
Cellar	Ket'-wil-la.
Cold	Cole (Note 21).
Cup	O'-skun.
Curly	Hun'-nel-h-keek.
Carrot	La car'-rot (Note 22).
Cabbage	Cabbage (Note 23).
Crooked	See'-py.
Clams	La-kutch'-ee.
Capsize	Kil'-a-pie.
Come on	Hy'-ack.
Call (to)	Waw'-waw.
Cap	Se-ah'-pult.
Coffee	Coffee (Note 24).
Certainly	Now'-wit-ka.
Cedar	La med-seen stick.
Circle	Ka'-oo ka'-oo.
Chain	Chick'-a-min lope.
Cart	Chick'-chick.
Command (to)	Waw'-waw.
Count	Mam'-mook con'-cha.
Crow (bird)	Caw'-caw.
Cloth (woollen)	Pus'-sis'-sey.
Cloth (cotton)	Sil.
Copper	Pel chick'-a-min.
Child	Ten'-nas.
Chilly	Ten'-nas cold.
Crazy	Pil'-ton.
Cool (to)	Mam'-mook cold.
Country	Ill'-a-he.
Cask	Tah'-mo-lich.
Conquer	To'-lo.
Clock	Hy'-as watch.
Calf	Ten'-nas moos' moos.

D

Daughter (my)	Ni'-kah ten'-nas clooch-man.
Duck	Cul'-la cul'-la.
Dig (to)	Mam'-mook cla'-whop.

ENGLISH.	CHINOOK JARGON.
Door	La porte (Note 25).
Drive (to)	Mam′-mook kish′-kish.
Deer	Mow′-itch.
Dance	Dance, or, tance (Note 26).
Dish	O′-scun.
Drink	Pot′-tle lum (Note 27).
Dive in the water	Clat′-ta waw ket′-wil-la chuch.
Down the stream	Mi′-my.
Deceive (to)	Mam-mook tal′-la-pos.
Dark	Key′-sep.
Down	Keg′-wil-ly.
Day	Sun (Note 28).
Daybreak	Ten′-nas sun.
Drink (to)	Mam′-mook tsuch, or, chuck, or, muck′-a-muck chuck.
Different	Haw′-lo-hah′-maw.
Dress (a woman's)	Coat (Note 29).
Deep	Klip.
Devil	Le yob (Note 30), or, ma-sach′-a ta-man′-on-is.
Desert (to)	Cap′-swal-la clat′-ta-waw.
Difficult	Hy′-as kul.
Dead	Mam′-ma-loose.
Dirty	Pot′-tle Ill′-a-he.
Dog	Kah′-mooks.
Don't know	Wake cum′-tux, or, clo-nass′.

E

Eye	See-ah′-host.
Ear	Quo-lon.
Enemies	Ma-sach′-a til′-li-cums.
Elk	Moo-luck.
Early	Ten′-nas sun.
Everywhere	Kon′-a-way kah, or, kah′-kah.
End	O′-boot (Note 31).
Egg	La sap (Note 32).
Empty	Ha′-lo mit′-lite.
Evening	Ten′-nas po′-lack-ly.
Englishman	King George man (33).
Enough	Co-pet.
Embrace	Ba-ba.
Elevate (to)	Mam′-mook soth′-a-ly.
Enlarge (to)	Mam′-mook hy′-as.

ENGLISH.	CHINOOK JARGON.
Extinguish	Mam'-mook mam'-a-loose.
Earn (to)	To-lo.
Eat (to)	Muck'-a-muck.
Eight	Stoat'-kin.
Eighty	Stoat'-kin tot'-le-lum.

F.

Frenchman	Pe-si'-oux.
Face	See-a'-host.
Flea	En'-e-poo.
Fingers	Le mah' (Note 34).
Feet	La pe-a' (Note 35).
Father	Paw'-paw (Note 36).
For what	Pe'-co-tu.
Falsehood	Clah-man'-a-whit.
Far off	Si-ah'.
Full	Pot'-ul.
Fire	Pi'-ah (Note 37).
Food	Muck'-a-muck.
Friend	Six.
Finished	Co-pet.
Fence	Cul'-lah.
Fat	Hy'-as gleece.
Flowers	Close tip'-so.
Forget	Co-pet cum'-tux.
Fool	Pil-ton.
Flag	Sun'-day.
Fox	Tal-a'-pos.
Flies	Le moshe (Note 38).
Forenoon	E'-lip sit'-cum sun.
File	Le lim (Note 39).
Frog	Slaw'-wa-ka-ick.
Fool (to deceive)	Lah'-lah.
Fishhook	A-kick'.
Fish	Salmon (Note 40).
Fear	Quash.
Flour	Klim'-min sap'-a-lil.
Fryingpan	La poo'-el (Note 41).
Fathom (six feet)	Eth'-lon.
Fade (to)	Chah'-co spo'-ak.
Fasten (to)	Mam'-mook-kow.
Find	Clap.
Fight	Puck'-puck sul'-lux.

ENGLISH.	CHINNOOK JARGON.
Field	Close ill'-a-he co'-pa cul'-la.
Formerly	An-aw'-cot-ta.
Fill (to)	Mam'-mook pot'-ul.
Fork	La foo-shay' (Note 42).
Future	Al'-ka.
Fog	Cul'-tus smoke.
File (to)	Mam'-mook le lim'.
Fail	Lee'-pa, or, L-soo'-pa.
Flat	Thluck'-ulth.
Feather	Tip'-pa, or, Tip'so.
First	E'-lip.
Four	Lock'-et.
Fourteen	Tot'-le-lum lock'-et.
Forty	Lock'-et tot-le-lum.
Five	Quin'-um.
Fifteen	Tot'-le-lum quin'-um.
Fifty	Quin'-um tot'-le-lum.
G	
Grandmother	Chits.
Grandfather	Chope.
Girl	Ten'-nas Clooch'-man.
Good	Close.
Go away	Clat'-ta-waw.
Go to bed	Clat'-ta-waw Moo'-sum.
Gum	Musket (Note 43).
God	Sah'-hah-le Ty'-ee.
Good spirit	Sah'-hah-le Ty'-ee.
Great many	Hi-yu'.
Goose	Cul'-la cul'-la.
Get up	Mit'-whit.
Gamble	Ithel-coom.
Great	Hy-ass'.
Ground	Ill'-a-he.
Get	Isk'-um.
Grass	Tip'-so.
Glass	She-lock'-um.
Give	Pot'-latch.
Gift	Cul'tus pot'-latch.
Green	P-chee'.
Good bye	Klah-hoy'-yum.
Grease	Gleece.

ENGLISH.	CHINNOOK JARGON.
Grease (to)	Mam′-mook gleece.
Gum (pine)	La goom (Note 44).

H

Head	La tate (Note 45).
Husband	Man (Note 46).
He	Yock′-ka.
Hair	Yock′-so.
Help	E′-lon.
Hoe	La po-osh′ (Note 47).
Here	Yock′-waw.
How many	Con′-ze-ah hi-yu′.
House	House (Note 48).
Horse	Cu′-i-tun.
Hear (to)	Cum′-tux co′-pa quo′-lon.
Hog	Cosh-aw′ (Note 49).
Heart	Tum′-tum.
Hurt (to)	Mam′-mook sick.
Hungry	O′-lo.
Hat	See-ah′-pult.
Handsome	Hy′-ass close.
Her	Yock′-ka.
Hole	Cla′-whop.
His	Yock′-ka.
Heavy	Till.
High	Utle-i-cut.
Half	Sit′-cum.
Halloa!	Nah!
Hail	Knull snass.
Hammer	La mar-too′ (Note 50).
Hard	Koll.
Hide (to)	Ip-soot.
Hide (of animals)	Skin (Note 51).
Hankkerchief	Han′-ker-chum (Note 52).
Hold (to)	Isk′-um.
Hand	Le mah (Note 53).
Hold fast	Quah′-tle isk′-um.
Hen	La pool (Note 54).
How large	Con′-cha hy′-as.
Hurry	Hy′-ack.
Hit (to)	Quah′-tle.
Hunt (to)	Clat′-ta-waw kah′-kah nan′-age ic′-ta.

ENGLISH.	CHINNOOK JARGON.
Harden (to)	Mam'-mook kull.
Hell	Ket'-wil-la pire.
Hay	Tip'-so.
Hook	Hook.
He who	O'-cook clax'-ta.
Hindmost	Kimp'-ta.

I

I or me	Ni'-kah.
It	O'-cook.
If	Spose.
Indian	Si'-wash.
Iron	Chink'-a-min.
In or into	Co'-pah.
Island	Ten'-nas ill'-a-he.
Ice	Kull chuck.

J

Joke (to)	Mam'-mook lah'-lah.
Jump	Soap'-any.
Joy	U'-a-tle.

K

Kill (to)	Mam'-mook mam'-a-loose.
Know (to)	Cum'-tux.
Kettle	Kettle (Note 55).
Key	La kley (Note 56).
Knife	O'-pa-cha.
Kick	Chuck'-i-in.
Kiss	Ba-ba.
Kanaka	Wy'-ee.

L

Land	Ill'-a-he.
Light (not heavy)	Wake till.
Light (not dark)	Sun, or twa.
Little	Ten'-nas.
Long ago	En-cot'-ta.
Long	U'-tle-cut.

ENGLISH.	CHINNOOK JARGON.
Leg	Te-yah'-wit.
Land otter	E-nah'-mooks.
Lad	Ten'-nas man.
Look	Nan'-age.
Lie (untruth)	Cla-man-a-wit.
Lie (to lie down)	Moo'-sum.
Leaves	Tip'-so.
Laugh	He'-he.
Lazy	Cul'-tus.
Live (to)	Mit'-lite.
Listen	Ne'-whah.
Like (similar)	Kah'-quah.
Lower (to)	Mam'-mook keg'-wil-la.
Leave (to)	Marsh (Note 57).
Love	Tick'-ey.
Lame	Cluck-te-ya'-wit.
Last (hindmost).	Kimp'-ta.
Lightning.	Sah'-hah-le pire.
Lift (to).	Mam'-mook sah'-hah-le.
Large	Hy'-as.
Lean (to)	Lah.
Looking-glass	She-lock'-um.
Lately.	Ten'-nas en-cot'-ta.
Lost	Marsh.
Long while.	La'-ly.

M

Mouth	La bush (Note 58).
Mother	Mam'-ma (Note 59).
Mine	Ni'-kah.
Men	Til'-li-cums.
Moon	Moon (Note 60).
Muskrat	Cul'-tus e'-nah.
Many	Hi-yu'.
Make (to)	Mam'-mook.
Mat	Klis'-quis.
Mosquito	Mal-a-qua.
Moccasins	Skin shoes (Note 61).
Meat	Ith-wool-ly.
Mountain	Hy'-as ill'-a-he.
Milk	Tee-toosh'.
Morning	Ten'-nas sun.

ENGLISH.	CHINNOOK JARGON.
Mouse	Ten′-nas cole′-cole.
Middle	Cot′-sick.
Mud	Cle-min′ ill′-a-he.
Miss (to)	Chee′-pe.
Mad	Sul′-lux.
Mind	Tum′-tum.
Mark	Tsum.
Molasses	Lan-lase′.
Midday	Sit′-cum sun.
Midnight	Sit′-cum po′-lack-ly.
Mill	Moo-lah′ (Note 62).
Mend (to)	Mam′-mook ca-pu′-at.
Man	Man (Note 63).
Month	Ict moon (Note 64).
Maybe	Clo-nass′.

N

No	Wake.
Nose	Nose (Note 65).
Night	Po′-lack-ly.
Nothing	Wake icta′.
None	Ha′-lo.
Neck	Le-coo′ (Note 66).
Now	Ul′-tah.
Needle	Ca-pu′-ut.
Nobody	Wake clax′-tah.
Nails (iron)	La clue′ (Note 67).
Never	Wake con′-cha.
Nut	Tuck′-wul-lah.
Not yet	Wake al′-ta.
Near	Wake si′-ah.
Nine	Quoits.
Nineteen	Tot′-le-lum quoits.
Ninety	Quoits tot′-le-lum.

O

Old man	Ole′ man (Note 68).
Old woman	Lam′-ya.
Open (to)	Hi-luck.
On	Co′-pa.
Over (above)	Sah′-hah-le.
Over (other side)	En′-a-ti.

ENGLISH.	CHINNOOK JARGON.
Oats	La wain (Note 69).
Out of doors	Klah'-haw-ny.
Obtain	Isk'-um.
Other	Ha'-lo a-mah'.
Overcoat	Cah-po' (Note 70).
One	Ict.
Oar	Le lam (Note 71).
Only	Co'-pet o'-cook.
One hundred	Ict tock'-a-moo'-nuck.
One thousand	Tot'-le-lum tock'-a-moo'-nuck.

P

Potato	Wap'-a-too.
Present (gift)	Cul'-tus pot'-latch.
Powder (gun)	Po'-lal-ly.
Perhaps	Clo-nass'.
Pants	Se-cah'-lux.
Plate	La see-et' (Note 72).
Pipe	La peep' (Note 73).
Paddle	Is'-sick.
Pin	Qua'-qua-uts.
Peas	La poo-aw' (Note 74).
Porpoise	Qui-cee-o.
Priest	La prate (Note 75).
Path	O'-e-hut.
Pleased	Qu-a-tle.
Paint (to)	Mit'-lite point.
Pour (to)	Whah.

R

Red	Pill.
Relation, or kindred	Til'-a-cum.
Rise	Mit'-whit.
River	Hig'-ass chuck.
Rain	Snass.
Run	Coo-ree' (Note 76).
Rope	Lope (Note 77).
Round	Lu'-lu.
Rum	Lum (Note 78).
Rattle	She-aw.
Rooster	La cock (Note 79).

ENGLISH.	CHINOOK JARGON.
Ribbon	La loo-pee.
Rat	Hole'-hole.
Rotten	Poo'-ry.
Return	Chah'-co kil'-a-pie.
Road	Oo'-e-hut.
Relate	Ye'-em.
Run away	Cap'-swal-la clat'-a-waw.
Rudder	O'-puts.
Row (to)	Mam'-mook le lam'.

S

Strike (to)	Cock'-shet.
Shoot (to)	Poo.
Speak (to)	Waw'-waw.
See (to)	Nan'-age.
Soon	Wake le-ly.
Steamboat	Pia ship (Note 80).
Sour	Quaits.
Stand	Mit'-whit.
Snake	O'-luck.
Snow	Tic'-cope snass (Note 81).
Sorry	Sick tum'-tum.
Summer	Warm ill'-a-he.
Sing	Shor-tay' (Note 82).
Swim	Shet'-sum.
Silver	Tic'-cope chink'-a-min.
Shut	Ict poo'-ee.
Spear	Cock'-shet stick.
Squirrel	Quis'-quis.
Saddle	La sel (Note 83).
Saw (instrument)	La see.
Shovel	La pell (Note 84).
Slave	E-li'-ta.
Short	U-che-cut.
Steal	Cap'-swal-la.
Sweet	Tsee.
Salmon	Salmon (Note 85).
Sleep	Moo'-sum.
She	Yock'-kah.
Sister	Atta.
Sneak	Tal-a-pos.
Sit down	Mit'-lite.

ENGLISH.	CHINOOK JARGON.
Soft	Clah′-men.
Shot pouch	Cal′-li-ton la sack (Note 86).
Strawberries	Aw′-mo-tah.
Sheep	La mut-to′ (Note 87).
Stirrup	Sit′-lee.
Spurs	Le sib-ro′ (Note 88).
Skunk	Pin′-pin, or, scu-boo′.
Silk	La swag (Note 89).
Spill	Wah.
Slow	Klah′-wah.
Stars	Chil′-chil.
Sandwich Islander	Wy′-ee.
Spotted	La kye (Note 90).
Store	Ma-cook′ house.
Snare	La pe-age′ (Note 91).
Sharp	Yeah-kis′-ick.
Smell	Hum.
Split	Klah′-klah.
Soften	Cle-men.
Stag	Man mow′-itch.
Seek	Nan′-age.
Scissors	La cis-zo (Note 92).
Sew	Mam′-mook ca-pu-ut.
Shake	Hul′-hul.
Subdue	Quawn.
Scare	Quaw′-so.
Sink	Clip.
Send (to)	Clat′-ta-waw.
Strong	Skook′-um.
Seal (sea animal)	Olk′-hi-yu′.
Sea	Hy′-ass salt chuck
Show (to)	Nan′-age.
Since	Ats′-wah.
Sometimes	Ict′-ict.
Sunset	Klip sun.
Sell	Mah-cook′.
Six	Tah′-hum.
Sixteen	Tot′-le-lum tah′-hum.
Sixty	Tah′-hum tot′-le-lum.
Seven	Sin′-a-mox.
Seventeen	Tot′-le-lum sin′-a- mox.
Seventy	Sin′-a-mox tot′-le-lum.

T

ENGLISH.	CHINNOOK JARGON.
Teeth	Le tay.
That	O'-cook.
Turn over	Kil'-a-pie.
To-morrow	To-mah'-lah (Note 93).
To-day	O'-cook-sun.
They or them	Klas'-kah.
Take	Isk'-um.
Tobacco	Ki'-nolth.
Trade	Hoa'-hoa.
Tear	Mam'-mook klah'.
Trouble	Mam'-mook till.
Tree	Mit'-whit stick.
Throw	Marsh.
Tattle (to)	Ya'-yim.
Tongue	La lunk' (Note 94).
Thank you	Mer-see' (Note 95).
Tie	Cow.
Tub	Ta-mo-litch.
Tame	Quawn.
Tail	O'-pock.
Table	La tum' (Note 96).
Twine	Ten'-nas lope.
Thread	Cla-pite.
Thirsty	O'-lo chuck.
Twilight	Twah.
Tired	Till.
Twice	Moxt.
There	Yah'-wah.
Take care!	Close nan'-age
Tremble	Hul'-hul.
Towards shore	Mart-thol'-ny.
Towards the middle of the river	Mart-lin'-ny.
Two	Moxt.
Three	Clone.
Ten	Tot'-le-lum.
Twenty	Moxt tot'-le-lum.
Thirty	Clone tot'-le-lum.

U

Up	Sah'-hah-le.
Under	Ket'-wil-ly.

ENGLISH.	CHINOOK JARGON.
Useless	Cul′-tus.
Uncle	Taut.
Us	Ne-si′-kah.
Untie	Klock.
Understand	Cum-tux.

V

Very small	Hy′-aas ten′-nas.
Very	Hy′-aas.
Vancouver (fort)	Kits-oat-qua.
Vomit	Hoh′-hoh.

W

Wide	Thluck′-ulth.
Winter	Cold ill′-a-he.
Window	She-lock′-um.
Wolf	Le-lo′ (Note 97).
Who	Clax′-tah.
When	Con′-se-ah.
Wife	Clooch′-man.
What	Ict′-tah.
Where	Kah.
What for	Kah′-tah.
White	Tic′-cope.
What color	Kah′-tah tsum.
With	Co′-pa.
Wheels	Chick′-chick.
We	Ne-si′-kah.
Whale	Qua′-nice.
Wild	Le mo′-ro (Note 98).
Win	To-lo.
Want (to)	Tick′-ey.
Well then	Ah′-ba.
Water	Chuck.
Within	Co′-pa.
Write (to)	Mam′-mook tsum.
Work	Mam′-mook.
Watch (to)	Nan′-age.
Whip	La-whit.
Week	Ict Sunday.

ENGLISH.	CHINNOOK JARGON.
Y	
You	Mi'-kah.
Yours	Me-si'-kah.
Yellow	Cow-wow-wock.
Yes	Nah'-wit-kah.
Yesterday	Tal'-ky.
Year	Ict' cold.

NUMERALS.

One	Ict.
Two	Moxt.
Three	Clone.
Four	Lock'-et.
Five	Quim'-um.
Six	Tah'-hum.
Seven	Sin'-a-mox.
Eight	Stoat'-kin.
Nine	Quoits.
Ten	Tot'-le-lum.
Twenty	Moxt tot'-le-lum.
Thirty	Clone tot'-le-lum.
One hundred	Ict tock'-a-moo'-nuck.
One thousand	Tot'-le-lum tock'-a-moo'-nuck.

&c., &c.

SHORT DIALOGUES

IN

CHINNOOK JARGON.

ENGLISH.	CHINNOOK JARGON.
Good morning, Good evening, Good day, friend	Kla-how′-iam six.
Come here	Chah′-co yock′-wah.
How are you ?	Kah′-ta mi′-kah ?
Are you sick ?	Sick nah ?[*] mi′-kah ?
A little, a little fever	Ten′-as cole′-sick.
Are you hungry ?	Nah ? o′-lo mi′-kah ?
Are you thirsty ?	Nah ? o′-lo chuck mi′-kah ?
Will you take something to eat ?	Mi′-kah nah ? tick′-ey-nuck′-a-muck ?
Will you work for me ?	Mi′-kah nah ? tick-ey-mam-mook ten′-nas ick′-ta ?
At what ?	Ick′-tah ?
Cut some wood	Mam′-mook stick.
Certainly	Con′-wit-kah.
What will you take to cut all that pile ?	Con′-ze-ah tol′-lah mi′-kah tick′-ey spose mam′-mook con′-a-way o′-cook stick ?
One dollar	Ict tol′-lah.
That is too much, I will give you half a dollar	Hy′-as o′-cook, ni′-kah pot′-latch sit′-cum tol′-lah.
No ; give me three quarters	Wake six ; pot′-latch clone quah′-tah.
Very well, commence	Close cock′-wa, mam′-mook al′-tah.
Where is the axe ?	Kah′ la hash ?
Here it is	Yock′-wah.
Cut it small for the stove	Mam′-mook ten′-nas stick spose chink′-a-min pi′-ah.
Give me a saw	Pot′-latch la see.
I have not got one ; use the axe	Ha′-lo la see ; isk′-um la hash.

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[*] Nah ? is always used in making an interrogation, and may be placed either before or after the first word.

ENGLISH.	CHINOOK JARGON.
Have you done?	Mi′-kah nah? co′-pet mam′-mook?
Yes	Nah′-wit-kah.
Bring it in	Mam′-mook, chah′-co stick-co′-pa house.
Where shall I put it?	Kah ni′-kah marsh o′-cook stick?
There.	Yah′-wah.
Here is something to eat	Yock′-wah mit′-lite mi′-kah muck′-a-muck.
Here is some meat	Yock′-wah mit′-lite moos′-moos muck′-a-muck.
Here is some bread	Yock′-wah mit′-lite sap′-i-lel muck′-a-muck.
Bring me some water	Clat′-a-waw isk′-um chuck.
Where will I get it?	Kah′ ni′-kah isk′-um?
In the river	Co′-pa chuck yah′-wah.
Make a fire	Mam′-mook pi′-ah.
Boil the water	Mam′-mook lip′-lip chuck.
Cook the meat	Mam′-mook pi′-ah o′-cook moos′-moos.
Wash the dishes	Wash o′-cook la plah′.
In what?	Co′-pa kah?
In that vessel	Co′-pa o′-cook la plah.
Come here, friend.	Chah′-co yock′-wah six.
What do you want?	Ick′tah mi′-kah tick′-ey?
Where do you live?	Kah′ mi′-kah house?
Where do you come from?	Kah′ mi′-kah chah′-co?
Where are you going?	Kah′ mi′-kah clat′-tah-waw?
Do you understand English?	Mi-kah cum′-tux Boston waw′-waw?
Are you a Nez Perce?	Nez Perce nah mi′-kah?

EXPLANATORY NOTES.

Note 1: "Cole′-sick."—This is a corruption of the English words "cold sick" or "cold sickness."

Note 2: "Pe."—This word is used by the French Canadians for "and."

Note 3: "Le mah.′"—This is a corruption of the French words "le main," or "the hand."

Note 4: "Stick col′-li-ton," or "the wooden bullet."

Note 5: "Boston."—This name, which they give to all Americans, originated as follows: The crew of the first American vessel that visited the shores of Puget's sound, being repeatedly asked by the Indians where they came from; they invariably answered "Boston," that being the port they sailed from; and the Indians supposing that all the white men who afterwards visited them were from Boston also, called them all "Bostons," and in the course of time the name became universal among all the Indians of the northwest coast.

Note 6: "Mam′-mook he′-he," or "to make laugh."

Note 7: "La breed"—is a corruption of the French words "la bride," or "the bridle."

Note 8: "Stick shoes"—meaning that they are stiff and hard compared to moccasins, and that they reach up high on the leg.

Note 9: "Lip-lip."—This word is derived from the action of the teakettle in giving vent to the steam when boiling.

Note 10: "La plash"—is a corruption of the French words "la planche," or "the plank."

Note 11: "Ting′-ting"—is derived from the sound of the bell.

Note 12: "Ploom" or "Broom"—is English.

Note 13: "Te-toosh′ gleece"—is "milk grease."

Note 14: "La bot-tee′"—is a corruption of the French words "la bouteille," or "the bottle."

Note 15: "Puss"—is English.

Note 16: "La chan-del′"—is a corruption of the French words "la chandelle," or "the candle."

Note 17: "La chaise."—Pure French, "the chair."

Note 18: "La shum′-a-na"—is a corruption of the French words "la cheminee," or "the chimney."

Note 19: "Capeau"—pure French, "coat."

Note 20: "Cly"—is a corruption of the English word "cry."

Note 21: "Cole"—is a corruption of "cold."

Note 22: "La car-rot"—is a corruption of the French words "la carrotte," or "the carrot."

Note 23: "Cabbage"—is pure English.

Note 24: "Coffee"—is pure English.

Note 25: "La porte"—is pure French, "the door."

Note 26: "Dance"—is English.

Note 27: "Pottle lum"—is derived from "bottle of rum," which article was of old traded to them in exchange for their furs and salmon, and on which they would get gloriously drunk—hence their name for drunkenness.

Note 28: "Sun"—is English.

Note 29: "Coat"—is old English, it being common in the "good old times" to speak of a "woman's coats," instead of her dress.

Note 30: "Le yob"—is a corruption of the French words "le diable" or "the devil."

Note 31: "O-boot"—is a corruption of the French words "au bout" or "at the end."

Note 32: "La sap"—is a corruption of the French words "les œufs," or "the eggs."

Note 33: "King George-man."—The Hudson's Bay Company, and also the "free" English traders, called themselves by this name to enable the Indians to distinguish them from the American traders, who were called "Bostons."

Note 34: "Le mah′"—is a corruption of the French words "le main," or "the hand."

Note 35: "La pe-a′"—is a corruption of the French words "la pie′," or "the foot."

Note 36: "Paw′-paw"—is a corruption of the English "papa."

Note 37: "Pi′-ah"—is a corruption of "fire."

Note 38: "Le mooshi"—is a corruption of the French words "le mouche," or "the fly."

Note 39: "Le lim"—is a corruption of the French words "le lime," or "the file."

Note 40: "Salmon"—is English.

Note 41: La poo-el′"—is a corruption of the French words "la poile," or "the frying-pan."

Note 42: "La foo-shay′"—is a corruption of the French words "la fourchette," or "the fork."

Note 43: "Musket"—is English.

Note 44: "La goom"—is a corruption of the French words "la gomme," or "the gum."

Note 45: "La tate"—is a corruption of the French words "la tête," or "the head."

NOTE 46: "Man"—is English.

NOTE 47: "La pe-osh′"—is a corruption of the French words "la pioche," or "the mattock."

NOTE 48: "House"—is English.

NOTE 49: "Cosh-aw′"—is a corruption of the French word "cochon," or "hog."

NOTE 50: "Le mar-too′"—is a corruption of the French words "le marteau" or "the hammer."

NOTE 51: "Skin"—is English.

NOTE 52: "Han′-ker-chum"—is a corruption of "handkerchief."

NOTE 53: "Le mah."—See Note 34.

NOTE 54: "La pool"—is a corruption of the French words, "la poule" or "the hen."

NOTE 55: "Kettle"—is English.

NOTE 56: "La kley"—is a corruption of the French words, "La cle" or "the key."

NOTE 57: "Marsh"—is a corruption of the French word, "marche" or "go."

NOTE 58: "La bush"—is a corruption of the French words "la bouche" or "the mouth."

NOTE 59: "Mam-ma"—is English.

NOTE 60: "Moon"—is English.

NOTE 61: "Skin-shoes"—is English.

NOTE 62: Moo′-lah′"—is a corruption of the French word "moulin" or "mill."

NOTE 63: "Man"—is English.

NOTE 64: "Ict moon."—This is a mixture of English and Chinnook, "Ict" being "one" in the latter.

NOTE 65: "Nose"—is English.

Note 66: "Lee coo"—is a corruption of the French words "le con" or "the neck."

Note 67: "La clue—is a corruption of the French words "la clou" or "the nails."

Note 68: "Ole Man"—is a corruption of the English words.

Note 69: "La wain"—is a corruption of the French words "l'avoine" or "the oats."

Note 70: "Cah-po′"—is a corruptioc of the French word "capeau" or "coat."

Note 71: "Le lam"—is a corruption of the French words, "le lame" or "blade."

Note 72: "La see-et"—is a corruption of the French words "l'assiette" or "the plate."

Note 73: "La peep"—is a corruption of the French words, "la pipe" or "the pipe."

Note 74: "La poo-aw′"—is a corruption of the French words "la pois," or "the peas."

Note 75: "la prate"—is a corruption of the French words "la prêtre," or "the priest."

Note 76: "Coo-ree′—is a corruption of the French words "courir," or "to run."

Note 77: "Lope"—is a corruption of "rope."

Note 78: "Lum"—is a corruption of "rum."

Note 79: "La cock"—is a corruption of the French words "le coq," or "the cock."

Note 80: "Pia ship"—is a corruption of "fire-ship."

Note 81: "Tie′-cope snass"—is "white rain."

Note 82: "Shor tay′"—is a corruption of the French words "chanter," "to sing."

Note 83: "La sel"—is a corruption of the French words "la selle," "the saddle."

NOTE 84: "La pell"—is a corruption of the French words "la pelle," "the school."

NOTE 85: "Salmon"—is English.

NOTE 86: "Cal-li ton la sack"—is a mixture of French and Chinnook, "la sack" being French for "bag," or "pouch."

NOTE 87: "La mut-to"—is a corruption of the French words "la mouton," "the sheep."

NOTE 88: "Le sib-ro"—is a corruption of the French words "les eperon," or "the spurs."

NOTE 89: "La swag"—is a corruption of the French words "la soie," or "the silk."

NOTE 90: "La kye."—This word is in use among the French mountaineers, who apply it to all spotted animals.

NOTE 91: "La pe-age"—is a corruption of the French words "la piege," or "the snare."

NOTE 92: "La cis-zo"—is a corruption of the French words "la ciseaux," or "the scissors."

NOTE 93: "To mah lah"—is a corruption of "to-morrow."

NOTE 94: "La lunk"—is a corruption of the French words "la langue," or "the tongue."

NOTE 95: "Mer see"—is a corruption of the French word "mercie" or "thank you."

NOTE 96: "La tum"—is a corruption of the French word "la table" or "the table."

NOTE 97: "Le lo"—is a corruption of the French word "le loup" or "the wolf."

NOTE 98: "Le mo-ro."—This word is used by the French mountaineers to express any domestic animal that is wild and shy, or almost untameable.

ITINERARY

OF THE ROUTE FROM LEAVENWORTH CITY TO GREAT SALT LAKE CITY, UP THE SOUTH SIDE OF PLATTE RIVER.

	MILES.
From Leavenworth City to Salt Creek Good camp, wood, water and grass.	3
To Cold Spring To the right of the road, in a deep ravine, plenty of wood, water and grass.	12
To Small Branch To the north of the road, in a gulch, good wood, water and grass. Here enters the road from Atchison six miles distant.	13
To Grasshopper Creek Good wood, water, and grass.	16¾
To Walnut Creek Road passes a town called "White Head," four miles from last camp. Water in pools, but there is a fine spring three quarters of a mile below. Plenty of wood, water and grass.	9½
To Grasshopper Creek Good camp with wood, water, and grass.	17
To Big Nemehaw (two miles above Richland) Wood, water, and grass, near the creek.	12½
To Water Holes On a ridge at the head of a ravine, are wood, water, and grass, but in a dry time there would be but little water.	11
To Vermillion Creek Water in the creek not good, but there is a well of good cold water near the road; wood and grass good.	10¾
To Big Blue River Upper Crossing Good ford, fine clear stream, sixty yards wide; plenty of wood and grass.	21½
To Branch of the Big Blue Camp half a mile north of the road; good wood, water, and grass.	17½

MILES.

To Turkey, or Rock Creek.. 15

Good spring four hundred yards to the north of the road. Store at the crossing; good wood, water, and grass.

To Big Sandy.. 19

Good wood, water, and grass.

To Little Blue River.. 19

A fine running stream. Camp is at the point where the road turns off from the creek. Good camps may be had anywhere on the Little Blue, with excellent wood, water, and grass. No water between Big Sandy and Little Blue. The road runs across the hills.

To Little Blue River.. 18½

Good camps all along here.

To Little Blue River.. 15

Road strikes the creek again, and keeps it to camp. Good wood, water, and grass.

To Elm Creek.. 19

The road leaves the Little Blue, and runs a divide to the head of Elm creek, where there is water in holes, with a few trees. Good grass.

To Platte River.. 20

The road crosses one small branch where there is water sometimes. Good camp on the Platte, with wood, water, and grass.

To Fort Kearney.. 15

Good camps about two miles from the fort, either above or below. Wood, water, and grass.

To Platte River.. 17

The road runs along the river, where there is plenty of grass, and occasionally a few cottonwood trees. Here the buffalo generally begin to be seen, and the traveller can always get plenty of "buffalo chips."

To Plum Creek.. 16½

The road runs along the Platte to Plum creek, where there is a little wood, with good grass and water. There is a mail station at the crossing.

To Platte River.. 22½

The road runs along the Platte bottoms after crossing Plum creek, and is good, except in wet weather. The road occasionally comes near the river; and, although the timber becomes thin, yet places are found where fuel can be obtained. Grass is plenty all along here.

MLS.

On Platte River.. 23

The road continues along the valley over a flat country where the water stands in ponds, and is boggy in wet weather. Camps on the river, occasionally, but there is little fuel. The grass and water are good.

On Platte River.. 14

The road continues along the valley with the same characteristics as before, but more timber. Camp opposite Brady's Island. Plenty of wood, water, and grass.

To Slough, on the Prairie.. 17¼

The road runs from one to three miles from the river. No wood along here, but plenty of grass, and buffalo chips for cooking.

On Platte River.. 15¼

The road crosses O'Fallon's bluffs, where there is a good camping place on the right of the road. Plenty of wood, water, and grass on a small stream which is a bayou of the Platte. There is a mail station here.

To South Platte River.. 16½

No timber all day. The road runs along the Platte. Good water and grass all along, with buffalo chips for fuel.

To South Platte River.. 17

No timber along here, but good water and grass at all points, with plenty of buffalo chips.

To South Platte Crossing.. 8

No wood along here, but good water and grass, with buffalo chips for fuel. The river is about six hundred yards wide, very rapid, with quicksand bottom, but can be forded when not above a medium stage. It is best to send a man on horseback in advance to ascertain the depth of the water before starting in with the wagons and loose stock.

To Ash Hollow.. 19

The road leaves the South Platte and strikes over the high prairie for sixteen miles, when it descends the high bluffs bordering the valley of the North Platte river, and enters Ash Hollow, where there is plenty of wood and a small spring of water. Half a mile beyond this the road reaches the river where there is a mail station and a "one-horse" grocery.

On North Platte 16¾

Very sandy road. No wood. Grass and water plenty all along. Plenty of buffalo chips for fuel.

On North Platte.. 17

Road sandy in places. No wood. Good grass and water, with a few buffalo chips.

MILES.

On North Platte.................................... 16½

Good road. No wood. Good grass and water, with a few cattle chips.

On North Platte.................................... 18¾

Camp opposite "Chimney Rock," which is a very peculiar formation on the south of the road, and resembles a chimney. No wood, but good grass. Road muddy after rains.

On North Platte.................................... 17½

No wood. Good grass and water.

To Horse Creek.................................... 16

This is a branch of the North Platte. Seven miles from last camp, the road passes through "Scott's bluffs," which have a strange and fantastic appearance, resembling the ruins of mighty castles and churches, with battlements and towns still standing. There is generally water in the first ravine, about two hundred yards below the road. The road descends from the bluffs, at the foot of which is the Platte, and a mail station. A little wood can be obtained at Scott's bluffs, but there is none at Horse creek.

On North Platte.................................... 14¼

Road follows the river bottom all this distance, with wood, water, and grass.

To Fort Laramie.................................... 12

Road rough and rocky in places. There are wood and water plenty; and, before many trains have passed, the grass is good above the fort. Mail-station and post-office here, with sutler's store, well stocked with travellers' outfits.

To North Platte.................................... 10

Road good, but hilly in places. Camp in the river bottom, with plenty of wood, water, and grass. There is a hot spring two miles above.

To Bitter Creek.................................... 14

There are two roads here; the upper or south one is best in the spring, or in wet weather. Plenty of wood, water, and grass.

To Horseshoe Creek.................................... 17¾

A fine camp, with good wood, water, and grass. The road forks here, one passing to the left over the hills, and the other running nearer to the Platte.

On North Platte.................................... 20½

Good road along the river. Good wood, water, and grass. Road crosses the river at twelve and a half miles.

MILES.

On North Platte.. 20¼
Road crosses the river again, and the camp is two miles above the mouth of La Prell creek. Good wood, water, and grass.

On North Platte.. 19
Road runs along the river, and is smooth and good. The camp is two miles above the crossing of Deer creek, where there is a blacksmith shop and store. Good wood, water, and grass.

On North Platte.. 16
Good road, with wood, water, and grass.

On North Platte.. 13
Good road, passing the bridge where there is a blacksmith shop and store, also a military station and a mail station. At two miles from camp the road crosses the river on a good ford with a rocky bottom. Plenty of wood, water, and grass.

To "Red Buttes," on the North Platte.......................... 23
Road is very hilly, and in some places very sandy; passes "Willow springs," where there is grass and a little wood. Good wood, water, and grass at camp, where there is a mail station.

To Sweetwater River.. 11
The road leaves North Platte at the "Red Buttes," and strikes over the high rolling prairie. Good grass and water at camp, but not much wood.

On Sweetwater River.. 15
Road passes a blacksmith shop and store at the bridge just above Independence Rock, six miles from camp; two and a half miles from camp it passes the "Devil's Gate" and a mail station. The Sweetwater here runs between two perpendicular cliffs, presenting a most singular and striking appearance. Take wood at the "Devil's Gate," for camp. Good grass and water at all places on the Sweetwater.

This stream takes its name from its waters having a kind of sweetish taste, caused by the large quantity of alkali held in solution by its waters, not enough, however, to cause any apparent deleterious effects.

On Sweetwater River.. 20
Road muddy after rains, and some bad ravines to cross. Wood, water, and grass, abundant at camp.

On Sweetwater River.. 12
Road runs along the valley of the Sweetwater, where there is plenty of wood, water, and grass, in places, but little wood, however, at this camp.

On Sweetwater River.. 8
Road good, no wood, grass plenty.

	MILES.
On Sweetwater River Road good, no wood.	20
To Strawberry Creek Road leaves the Sweetwater and ascends a very long rocky hill, called "Rocky Ridge." But little wood; grass and water abundant.	
To the "South Pass" Road crosses the dividing ridge of the Rocky mountains and strikes the Pacific springs (so called because they flow into that ocean by way of the Colorado river), where there is excellent water and good grass, provided many trains have not passed, in which case it is best to continue on down the creek formed by the springs. Sage-brush for wood.	
To Dry Sandy Creek Grass scarce, no wood, but some sage and greasewood; water brackish, but drinkable. If many are travelling together, it is advisable to send some one ahead to find the best spots of grass, as it is very scarce in this region. "Sublette's cutoff" turns off to the right here for "Soda springs" and Fort Hall. Take the left-hand road for Fort Bridger and Salt Lake City.	15¾
To Little Sandy Creek Good water, grass in detached spots along the creek, but little fuel.	15
To Big Sandy Grass in spots along the creek, and but little fuel.	18
To Green River, at the Upper Ford and Ferry, Plenty of grass and wood.	21½
To Green River, at the "Lower Ford" Good grass and wood below the ford. Ferry here in time of high water. This locality also boasts of a mail station and a "grocery."	7
To Black Fork (Lower Road) Good grass and fuel.	16
To Ham's Fork United States bridge here, if passers-by have not used it up for firewood, which is very scarce; no toll. Good grass early in the season.	7
To Third Crossing of Black's Fork Road crosses a high ridge; the ford is good except when the creek is high, when it is best to take a road which goes up the right bank and avoids all the crossings.	¾
To Fourth Crossing of Black's Fork Good road, firm camp, good wood, water, and grass.	14½

	MILES.
To Fifth Crossing of Black's Fork Good road, and a good camp.	2¾
To Smith's Fork This is a branch of Black's fork coming in from the south. The road is good, but very little grass.	2¾
To Fort Bridger Good camps above and below the fort, which is a military post, with mail station and store.	11¾
To Muddy Creek Good grass and water, with a little wood. The grass is short, near the road after many trains have passed, but good feed may be found by going up the creek. Road passes a fine spring three miles back.	6
To Sulphur Creek Poor grass, and no wood. "Quaking Asp hill," between here and Muddy, is the eastern run of the "Great basin."	17
To Bear River Good camp with wood, water, and grass, good ford except in time of high water.	2
To Red Fork of Weber River In "Echo Canon" two miles below "Cache Cave" good water and grass, little wood.	19
To Weber River Good grass, wood, and water. Mail station, U. S. Bridge for high water, no toll.	19½
To Spring Branch Road leaves the river and strikes into a little valley to the left. Good camp.	5¼
To Beauchemins Fork Road crosses over a mountain, and descends to the creek where there is a good camp.	9
To Big Cañon Creek Road crosses Beauchemins fork thirteen times in eight miles, and is dangerous in high water, because of the extreme velocity of its current. The road leaves Beauchemins fork and ascends "Big mountain," along a small creek which is well wooded and has good grass; it then descends "Big mountain" by way of a very steep ravine to Big Cañon creek, where there is good wood, water, and grass.	14
To Emigration Creek The road goes down Big Cañon creek about three miles, and then crosses "Little mountain," which is very steep. But little grass or wood at this camp.	6

MILES.

To Great Salt Lake City.............................. 10¼

Feed for stock can be purchased here and so can any articles that the traveller may require, but the price will make his hair stand straight on "eend."

There is no camping place within two miles of the city and and it is best either to stop near the mouth of "Emigration cañon" or to cross to "The other side of Jordan."

RECAPITULATION.

Total distance from Leavenworth to "The city of the Latter Day Saints"..1161¼

ITINERARY OF THE ROUTE FROM GREAT SALT LAKE CITY TO SACRAMENTO AND BENICIA, CALIFORNIA, VIA THE HUMBOLDT RIVER AND CARSON VALLEY.

MILES.

From Great Salt Lake City to Hait's Ranche.............. 18

Good road but no feed until after passing Box Elder creek, because the country is all fenced.

To Ford on Weber River.............................. 17¼

Good road, must buy feed for stock. Toll bridge for high water.

To Point of Mountain.............................. 15

Spring water, warm, but pure; no grass.

To Box Elder Creek.............................. 12¾

Excellent water, but grass and fuel are "played out" in the cañons; must buy of the settlers.

To Ferry on Bear River.............................. 23

Four miles above the usual crossing, good grass.

To Small Spring.............................. 6¾

Cross Bear river, below the mouth of "Malade creek," which would mire a saddle-blanket. No wood.

To Blue Springs.............................. 17½

Grass scarce, no wood, and the water is enough to make a man swear he will drink nothing but whiskey henceforth.

To Deep Creek.............................. 21¼

Heavy sage-brush, but good grass on the right of the road, near the sink of the creek.

		MILES.
To Cedar Springs	Good grass on the hills, with fine water and wood; rolling country.	20½
To Rock Creek	Plenty of grass to the left of the road; a good camping place.	10
To Raft River	Good camp.	14½
To Goose Creek Mountain	In this region there is tolerable plenty of grass, wood, and water. The country is rough and mountainous. The road from Fort Bridger comes in here, via Soda springs, and the "Sublette's cutoff" comes in by way of Fort Hall, on Snake river, and the "Hudspeth's cutoff," which turns off at Soda springs, and comes in again at Raft river.	22½
On Goose Creek	Rough, broken country. The road, however, which follows up the cañon of Goose creek about twenty miles, is good.	17¾
Head of Thousand-Spring Valley	Road runs over a rolling barren region, with but little water, except on the river far to the right.	28½
Thousand-Spring Valley	Good grass; very little wood. Good camp can be found at short distance along the road.	25¾
Head of the Humboldt River	Fine camping places and road generally good, running over a rolling country.	14
Slough of the Humboldt	Extensive bottoms of good grass; not much wood.	23
Humboldt River	All along the Humboldt, as far down as Lassen's meadows, the feed is good, except during very high water, when the bottoms are overflowed, making it necessary to take the road on the bluffs, where grass is scarce. The river, when not above a fording stage, can be forded at almost any point, and good camps can be found at short intervals. There are places along the river where alkali ponds are frequent. These are poisonous to stock, and should be avoided by travellers. It is well, along this river, not to allow animals to drink any water except from the river, where it is running.	20
Humboldt River	Good camps all along.	29

	MILES.
Humboldt River Good camps along the valley.	22
Humboldt River (willows and sage for fuel)	23
“ “ “ “ “	13½
“ “ “ “ “	16½
“ “ “ “ “	25
“ “ “ “ “	13¾
“ “ “ “ “	24
“ “ “ “ “	24½
“ “ “ “ “	20¼
“ “ “ “ “	18¾
“ “ “ “ “	13½
Lassen's Meadows The feed is good here, as the name implies. The road forks here—the left-hand one going to Sacramento city, via the sink of the Humboldt river and Carson valley; this itinerary follows this road. The right-hand road goes to Rabbit Spring wells, twenty-seven and three fourths miles, where it forks again, the left-hand one going to Honey Lake valley, and the right one to Rogue River valley, Oregon, and Yreka, California. I will insert itineraries of all these routes.	18¼
On Humboldt river Grass and water poor all the way to the sink. Willows for wood.	33½
Sink of the Humboldt The water at the sink is strongly impregnated with alkali. The road is generally good, but awful dusty. Much stock dies along here. Travellers should not let their stock drink too freely along here.	19½
Head Sink of Humboldt Road good, but miserable water.	26
Carson River Road crosses the desert, where there is no water for stock, but there is a well where travellers can purchase water to drink. This part of the road should be travelled in the cool of the day and at night. Good grass and water where the road strikes Carson.	45
Carson River Good bunch grass near the road.	2

	MILES.
Carson River Twenty-six miles of desert where there is no grass of any consequence.	30
Eagle Ranch Good grass and water.	14
Reese's Ranch Good grass and water.	13
Williams' Ranch Good grass and water.	12
Hope Valley Road rough and rocky. (Carson City.)	15
Near Sierra Good camp, with water and grass.	3
First Summit Road rough and rocky; good water; no grass.	7
Second Summit Road mountainous and very steep; snow nearly all the year.	2
Red Lake Good camp.	10
Leek Springs Good grass near the road.	12
Traders' Creek Grass and fuel scarce.	10
Sly Park Grass and fuel near the road.	12
Forty-Mile House Water plenty; grass scarce.	
Sacramento Valley Water plenty; purchase forage.	
Sacramento City Water plenty; purchase forage.	
Total distance from Great Salt Lake City to Sacramento City	865
Total distance to Benecia	973

ITINERARY OF THE ROUTE FROM GREAT SALT LAKE CITY TO LOS ANGELOS, AND THENCE TO SAN FRANCISCO, VIA THE "SOUTHERN ROUTE."

	MILES.
Salt Lake City to Willow Creek Good grass.	20⅝
American Creek Good grass.	14
Provo City Buy forage, &c.	11½
Hobble Creek Good camp.	7¼
Spanish Fork Good camp.	6
Peteetucet Good camp.	5
Salt Creek Several small creeks between; good camp.	25
Tule Creek Ford; no wood; grass good.	18⅝
Sevier River Road is sandy passing over a high ridge; good camp.	6¼
Cedar Creek Road rather mountainous and sandy; good grass and wood.	25½
Creek This is the fourth stream south of Sevier river. Road crosses two streams; good camp.	17½
Willow Flats The water sinks a little east of the road.	8⅝
Spring Good grass and water.	25
Sage Creek Grass poor; wood and water.	22¼
Beaver Creek Good wood, water and grass.	5⅛
North Cañon Creek In Little Salt Lake valley. Good grass; no wood. The road is rough and steep for six miles.	27¼
Creek Good wood, water, and grass.	5⅜

	MILES.
Creek Good wood, water, and grass.	6¾
Cottonwood Creek Good wood, water, and grass.	12⅞
Cedar Springs Good camp.	9
Pynte Creek Good grass one mile up the cañon.	23
Road Springs Road is rough. Good camp.	9
Santa Clara Road descending, and rough; poor grass. From here to Cahoon pass, look out for Indians.	16
Camp Springs Two miles before reaching the springs, the road leaves the Santa Clara. Good grass.	17⅛
Rio Virgin Road crosses over the summit of a mountain. Good road; poor grass.	22⅞
Rio Virgin Road runs down the Rio Virgin, crossing it ten times. Grass good down the river.	39⅝
Muddy Creek Road for half a mile is very steep and sandy. Good camp.	19⅝
Las Vagas Water is sometimes found two and a half miles west of the road in holes, twenty-three miles from the Muddy, and some grass about a mile from the road, but, generally, there is no water on this desert. Good camp at Las Vegas.	52⅝
On Vegas Road runs up the river. Good grass.	5
Cottonwood Spring Poor grass.	17
Cottonwood Grove No grass. Water and grass can be found four miles west, by following the old Spanish trail to a ravine, and thence to the left in the ravine one mile.	29¾
Resting Springs Good grass and water. Animals should be rested here before entering the desert.	21¾

	MILES.
Spring The spring is on the left of the road, and flows into Saleratus creek. Animals must not be allowed to drink the bad water.	7
Salt Springs Poor grass, and no fresh water.	14⅛
Bitter Springs Miserable water, and poor grass. Good road.	38¾
Mohave River This is the end of this desert of over eighty miles, without any good water, and hardly any grass. Good road, and feed good on the Mohave river.	30¾
On the Mohave Last ford; good grass all the way up the Mohave.	51½
Cahoon Pass, of the Sierra Nevada At the summit.	17
Camp Road bad down the cañon.	10
Coco Mongo Ranch	11⅛
Del Chino Ranch (Williams)	10
San Gabriel River	19⅜
San Gabriel Mission	6
Pueblo de los Angelos (town of los Angelos)	8¼
Santa Clara River (on the coast route) Good camps to San José.	68¾
Buena Ventura Mission and River The road here strikes the Pacific shore.	7½
Town of Santa Barbara	26
San Yenness River At the Mission.	45¾
Santa Margarita Old Mission.	78⅞
San Miguel Old Mission.	28⅜
San Antonio River	24¾
Rio del Monterey	26¾
Solida Mission At the ford of the Rio del Monterey.	15⅝

	MILES.
San Juan Mission	37½
Pueblo de San José (town of San José)	33
San Francisco The Queen of the Pacific.	75
Total distance from Great Salt Lake City to Pueblo de los Angelos	772⅛
From there to San Francisco	464⅞
Total distance from Great Salt Lake City to San Francisco	1237

ITINERARY OF THE ROUTE FROM FORT BRIDGER TO THE "CITY OF ROCKS," VIA THE "HUDSPETH'S CUTOFF."

	MILES.
Fort Bridger to Little Muddy Water brackish in pools along the creek. Very little grass. A little sage for fuel. Road runs over a barren region; is rough, and passes one steep hill.	9
Big Muddy Creek The road, with the exception of two or three bad gullies, is good for ten miles; it then follows the Big Muddy bottom, which is flat and boggy, and the camp is three miles above the crossing. Some grass. Sage for fuel.	12½
Small Branch of Muddy Cross the river in three miles, at a bad ford. A mile above camp the grass is good. Road generally good. No water.	14⅛
On Small Creek Road continues up the Muddy nine and a half miles to its head; it then ascends the rim of the "Great basin," probably eight hundred feet in one and three fifths miles. The descent on the other side is about the same, and the road passes many fine springs. At one and two miles back, road passes many points of hills, where it is very rough. Good grass and sage at camp.	19½
Bear River Bad creek to cross near camp. Thence to Bear River valley the road is good; it then follows down the river, crossing Willow creek. Good camp at a very large spring.	8 9/10
Bear River Good road along the river. Plenty of wood, water, and grass at all points.	17

MILES.

Smith's Fork and Junction of Sublette's Cutoff.............. 2½

This stream abounds in trout, weighing from two to five pounds. Good fuel and wood. There are two crossings at this stream; it is very bad to cross when high. There was a bridge in former days, but I believe it is destroyed now.

Tommaw's Fork 6

There is a bad slough about three miles back, which can be avoided by going around on the hills. There was a bridge across Tommaw's fork and one across a very miry slough, near the creek, but they were used up for firewood by a party of men from Oregon, who were caught here by snow in the winter of 1859, and who, not knowing where they were, wintered at this place, run out of provisions, eat up their horses and mules, and in March started on snowshoes toward Fort Hall. They all starved to death but Boone Helm, who was hung at Virginia City by the Vigilance Committee, on the 14th January, 1864.

There is a ford two miles above, good crossing, good grass, and water; willows for fuel.

Bear River 6½

Road crosses Grant's Mountain, twelve hundred feet high. Steep descent; good wood, water, and grass.

Indian Creek.. 23

Road crosses eight fine spring branches. Indian creek is a beautiful stream, abounding in trout. Good camps all along.

Spring, near Bear River.................................. 11

Road hilly, crossing two spring branches. Good wood, water, and grass.

Soda Springs.................. .... 6¾

This is eminently a volcanic region, there being several extinct craters and many curious springs, among which is the Soda spring, which is excellent, and the Steamboat spring, which was a famous curiosity till some Goths and Vandals of emigrants pounded rocks into it and choked it up, causing it to break out in the middle of the river. Two small creeks come in here on the left bank of the upper end. Pine creek is a saleratus lake.

Port Neuf River...................................... 19¼

At two and three tenths miles the road leaves Bear river near where it runs through a cañon with high bluffs on each side. Here the California and Oregon roads separate. The Cal. road called Hudspeth's cutoff takes the left hand and crosses a valley between Bear river and Port Neuf mountains, nine miles. No water from camp to camp. Good wood, water, and grass.

MILES

Marsh Creek 15

The crossing is miry where the main road crosses; but about two miles above is a tolerable ford. A road leads to it from the descent into the valley. No wood; water and grass plenty; good road.

Bannack Creek 16½

First part of the road is hilly; the remainder is good. Good camp.

Malade River 7½

Road crosses this stream here. Good camp and good road; one hundred and forty miles from Great Salt Lake City.

Small Creek .... 22$\frac{3}{10}$

The road ascends a ridge or mountain through a cañon and descends to a valley; from Malade to the summit is six and one fifth miles; the descent is three and seven tenths miles. Road then crosses a valley eight miles wide (desert) and strikes a cañon which leads to the top of a hill over a rough road. Plenty of wood, water, and grass at camp, but no water between this and the Malade.

Small Creek 9¾

Road after five miles strikes a cañon with a long but gentle ascent. Two miles from the entrance to this cañon is a spring branch. There is wood and some grass and water at this place.

Head of Spring Branch 5

Road passes through a cañon to this spring, which it follows down two miles and a half to the junction with a larger branch which is bridged. At about a mile below, another branch comes in. The feed is excellent here. Road follows down this branch two miles to

Good Camp 5½

Down the Creek 11¾

Good camp.

Raft River 6½

Good camp, road crosses the creek here.

Second Crossing .... 7$\frac{9}{10}$

Road follows up a valley, crossing several spring branches, from last camp; good fuel.

Spring Branch .... 10$\frac{9}{10}$

The road follows up the valley two miles, then crosses a high sage plain eight and nine tenths miles across to camp, to the left of the road in a beautiful valley.

	MILES.
City of Rocks	5⅕
Road passes several small branches in three miles, then ascends through a cañon to the lower end of City of Rocks, which is a great natural curiosity; huge rocks of various strange and fantastic shapes standing scattered over a space of about three miles long and one wide. Poor grass here and no wood.	
Upper end of City of Rocks	3
Neither wood, water, nor grass here.	
Junction of the Salt Lake Road	1⅖
At one and two fifths miles from here a road leads off to the right to a spring branch three miles distant, where there is a good camp near the foot of Goose creek mountain. From this point California travellers can refer to the itinerary of the route from Great Salt Lake City to Sacramento city, California or to that leading to Honey lake and Marysville, or to that leading to Yreka and Rogue River valley.	

Total distance from Fort Bridger to City of Rocks......$283\frac{8}{10}$

Total distance from Soda springs to City of Rocks, known as the Hudspeth's cutoff......143

ITINERARY OF A NEW ROUTE FROM FORT BRIDGER TO CAMP FLOYD, OPENED BY CAPT. J. H. SIMPSON, IN 1858.

	MILES.
From Fort Bridger to Branch of Black's Fork	6
Wood, water, and grass.	
Cedar of Bluffs of Muddy	7¼
Grass and wood all the way up the ravine from Muddy, and water at intervals.	
Last water in ravine after leaving Muddy	5¼
Wood, water, and grass.	
East Branch of Sulphur Creek	5¾
Wood, water, and grass; junction of Fort Supply road.	
Middle Branch of Sulphur Creek	½
Sage, water, and grass.	
West branch of Sulphur Creek	3
Willows, water, and grass. Spring a mile below.	
East Branch of Bear River	5¼
Wood, water, and grass.	

	MILES.
Middle Branch of Bear River Wood, water, and grass.	¼
Main Branch of Bear River Wood, water, and grass.	2¾
First Camp on White Clay Creek Wood, water, and grass.	9¾
White Clay Creek Wood, water, and grass.	5¼
White Clay Creek Good camps all along the valley of White Clay creek.	15
Commencement of Cañon Wood, water, and grass.	¾
White Clay Creek Good camps all along the valley of the White Clay Creek to the end of lower cañon.	½
Weber River Wood, water, and grass.	12
Parley's Park Road Wood, water, and grass. Cross divide.	6
Silver Creek Willows, water, and grass.	3¾
Timpanogos Creek Wood, water, and grass. Cross over the divide.	6
Commencement of Cañon Wood, water, and grass.	1
Cascade in Cañon Good camp at short intervals all along Timpanogos cañon.	24½
Mouth of Cañon Wood and water.	4¼
Battle Creek Settlement Purchase forage.	6¼
American Fork Settlement Purchase forage.	3½
Lehi (town) Purchase forage. Grass near.	3
Bridge over Jordan River Grass and water. Wood in the hills one and a half miles distant.	2¾

	MILES.
Camp Floyd Wood, water, and grass.	14
Total distance from Fort Bridger to Camp Floyd	155

Captain Simpson says this wagon route is far superior to the old one in respect to wood, water, and grass; the grade is also much better, and the distance about the same.

ITINERARY OF SUBLETTE'S CUTOFF, FROM THE JUNCTION WITH THE SALT LAKE ROAD, AT DRY SANDY, TO WHERE IT INTERSECTS THE FORT BRIDGER ROAD, AT SMITH'S FORK OF BEAR RIVER.

	MILES.
From Junction to Big Sandy Wood, water, and grass.	7
Green River From Big Sandy to Green River (upper road) There is an abundance of grass in places along the road, but no water. Good camp on Green river. Groves of cottonwood timber along the river.	44
Fontenelle Creek The road runs up the creek; good grass; willows for fuel.	6
On Fontenelle Creek Good grass and water; willows for fuel.	4
Small Spring (on the left of the road) Good grass, no wood.	*12
Ham's Fork, of Black's Fork Good wood, water, and grass.	9
Spring (on the summit of a mountain) Good grass.	6
Muddy Creek Wood, water, and grass.	6
Spring (in Bear river valley) Good wood, water, and grass.	10
Smith's Fork of Bear River Here the road from Fort Bridger to City of Rocks comes in, and those going to California can follow the itinerary for that route, which those going to Oregon can follow it to Soda springs, and from there follow the itinerary for the route from Soda springs to Walla Walla and Oregon City, which will be inserted in this book.	6
Total distance from Dry Sandy to Smith's Fork	110

ITINERARY OF THE ROUTE FROM SODA SPRINGS TO WALLA WALLA AND OREGON CITY, OREGON, VIA FORT HALL.

	MILES.
From Soda Springs to Portneuf Creek Water and grass at two or three places along the road, but no wood.	25
Ross's Fork Good camp, wood, water, and grass. Road crosses over a mountain between here and last camp.	10
Fort Hall Valley Road runs down the creek. Good camp.	10
Snake River Road crosses the river bottom. Splendid grass, plenty of wood.	8
Fort Hall This is an adobe structure; part of the buildings were two stories; it is now deserted and in ruins. It was a Hudson's Bay Company post, and never was a United States fort. Good camp all along here.	5
Crossing of Port Neuf River Fordable except in time of high water. Good wood, water, and grass.	12
Bannack Creek Plenty of wood, water and grass.	3
American Falls, of Snake River Good camp.	10
Raft River Road rough and rocky. Sage for fuel; grass scarce.	13
Bend on Swamp Creek Grass scarce.	17
On Snake River Road crosses Swamp and Goose creeks. Wood on the hills; very little grass.	20
Rock Creek Road crosses one small creek, and is very rough and rocky for several miles, when it enters a sandy region, where the grass is scarce; sage plenty, and willows on the creek.	25
Snake River Road crosses several small branches. There is but little grass except in narrow patches along the river bottom.	24

MILES.

Fishing Falls.. 26
Road very crooked and rough, crossing two small streams.

Snake River.. 29
Road crosses several small creeks, but leaves the main river to the north, and runs upon an elevated plateau. Good grass at camp.

Snake River at the Ford.. 16
Road very crooked. The ford is good in low water.

Small Branch... 19
Road crosses Snake river at last camp, and follows up a small branch, leaving the river to the left. Good grass. Road ascends a high plateau, which is kept during the whole distance.

River "Aux Rochers".. 26
Road passes hot springs, and is rough and rocky; but at camp wood, water, and grass, are abundant.

Small Creek.. 22
Road crosses two small branches, and is very rough and rocky. Wood, water, and grass, plenty.

Boise River.. 23
Road crosses one small creek, and follows along the Boise river. Good wood, water, and grass.

Fort Boise... 28
Road follows the south bank of Boise river to the fort, where road crosses the river. Good ford at ordinary stages. Grass good in the river bottoms. This was a Hudson's Bay Company fort, but was abandoned about ten years ago. The United States government established a military post here in 1863, which "is still there."

River "Aux Mathews".. 20
Good road; plenty of coarse grass, wood and water plenty.

Snake River.. 27
Road passes over a rough country. Grass scarce and of a poor quality. Road crosses Snake river here; no ford. There is a ferry established here since the discovery of the gold mines in Boise basin.

Burnt River.. 20
Road leaves Snake river and crosses Burnt river, and follows up the north bank to the camp. The country is mountainous and rough; but there is plenty of good grass, and there is wood along the river.

	MLS.
Burnt River Road continues up the river, and is still rough and mountainous. Good camps.	22
Small Branch Road passes over the divide between Burnt and Powder rivers. It is still rough, but is getting better. Good grass.	26
Powder River Good road; grass plenty. There have been rich diggings discovered here, and there is now a large town, called Auburn, on Powder river.	13
Creek Road passes a divide, crossing several small streams, and is smooth, with plenty of grass and fuel.	27
Creek Road crosses one small branch, and is rather rough. The grass and fuel are abundant.	20
Creek Road follows down the creek for ten miles, then turns up a small branch, and is good. There is plenty of grass and fuel. There are settlements all along the road from Auburn to Oregon City at this time, and new mines are constantly being discovered.	21
Branch Road crosses a divide, and strikes another branch.	12
Small Branch of the Umatilla River Good road, with plenty of wood and grass.	5
Branch of the Walla Walla River Wood, water, and grass.	16
Walla Walla River Wood, water, and grass.	18
Columbia River at Old Fort Walla Walla Wood water, and grass.	
Butler's Creek Good camp.	10
Wells Spring Good camp.	18
Willow Creek Good camp.	12
Cedar Spring Good camp.	13

	MILES.
John Day's River Good camp.	6
Forks of Road No camping here. Left-hand road for wagons, and right for pack trains. This itinerary takes the left.	5
Ouley's camp Good camp.	10
"Rivière des Chutes" (River of the Falls) Good camp.	19
Fall River Good camp.	6
Utah's River Good camp.	10
Rivière des Chutes Good camp.	18
Rivière des Chutes Good camp. Road follows up the river, crossing it several times.	6
Sand River Fork Good grass a mile and a half to the left of the road.	16
Good camp	8
Royal Hill Camp Good camp.	15
Sandy River But little grass.	7
Down the river Good camp all the distance.	45
Oregon City Good camps all the way.	25
Salem Good camps all the distance.	75
Total distance from Leavenworth to Soda springs	1,108
Total distance from Soda springs to Oregon City	879
Total distance from Fort Leavenworth to Oregon City	1,987

ITINERARY OF THE ROUTE FROM FORT LEAVENWORTH TO HONEY LAKE VALLEY (EAST FOOT OF THE SIERRA NEVADA, ON THE NOBLE CUTOFF), VIA SAUNDERS CUTOFF.

Total distance from Gilbert's Station. MILES.		MILES.
	From Fort Leavenworth to Fort Kearney........	294
	From Fort Kearney to Fort Laramie	335
	From Fort Laramie to Gilbert's Station (South Pass)................	270
	Total distance from Fort Leavenworth to Gilbert's Station	899
	For full particulars of the route to this point, travellers can refer to the itinerary of the route from Fort Leavenworth to Great Salt Lake City.	
	From Gilbert's Station to Aspen Hut......... ... Good grass and water. If the grass has been eaten off by the Salt Lake trains, go to	$3\frac{1}{2}$
	Long's Creek............................ Here you have a good camp, the grass on the hills being excellent. Willows on the creek. Quaking-Asp Grove, a short distance to the left, near which is some fir timber. Gravel bottom in the creek. Good crossing.	$2\frac{1}{2}$
$7\frac{23}{100}$	From Long's Creek to Clover Creek .... Good grass and water.	$2\frac{23}{100}$
$11\frac{7}{100}$	From Clover Creek to Garnet Creek .... Good grass. Aspen timber. From this creek to the Sweetwater, it is a rolling country, with fine bunch-grass. Pine timber as you approach the river.	$3\frac{14}{100}$
$16\frac{2}{100}$	From Garnet Creek to Sweetwater Crossing ...... You will find this a good camp. Fine grass and heavy fir timber a short distance up the creek to the right.	$4\frac{95}{100}$
$17\frac{81}{100}$	From Sweetwater Crossing to Poor's Creek .... Good grass and fine timber to the left of the road, The road follows up this creek for nine miles. Good camps all along.	$1\frac{79}{100}$
$29\frac{27}{100}$	From Poor's Creek to Little Sandy Creek........ Good grass. Plenty of fir timber.	$11\frac{46}{100}$
$33\frac{27}{100}$	From Little Sandy to Antelope Meadows .... This is a large grass plain, named from the number of antelope found in this vicinity.	4

MILES.		MILES.
$34\frac{60}{100}$	From Antelope Meadows to Big-Hole of Big Sandy. This is a large valley, with plenty of grass and fir timber.	$1\frac{33}{100}$
$39\frac{60}{100}$	From Big-Hole to Crossing of Big Sandy Hard gravelly road, with many steep pitches, the last one in particular. To go down to the river is very steep. Good grass and plenty of wood.	5
$47\frac{75}{100}$	From Big Sandy to Grass Springs No wood but sage. Fine grass and water.	$8\frac{15}{100}$
$66\frac{31}{100}$	From Grass Springs to New Fork of Green River The distance between camps can be shortened by striking towards a clump of timber to the right, where there is good camping. Then by following down the stream to the left, a short distance, you strike the road at the crossing, which is good. There is a large island in the centre, and the stream on each side is from twenty to thirty yards wide. In the spring it is from three to four feet deep in each channel, and you had better raise your wagon-beds by setting blocks on the bolsters. The feed is good, and there is timber on the island and western bank.	$18\frac{56}{100}$
$71\frac{82}{100}$	From New Fork to Green River From Green river crossing, which is fordable, except in time of very high water, you can strike south, and in four miles come to Piney creek near its mouth, where there are good grass and timber. This, however, can only be done late in the season, for in the spring it is marshy, and you had better keep the main road.	$5\frac{51}{100}$
$79\frac{82}{100}$	From Green River to White Clay Creek There is plenty of alkali on its banks—but clear running water in the creek, which is small and without even a willow along its banks, nor is there any grass.	8
85	From White Clay Creek to Bitter-Root Creek Good grass and water, with large willows for fuel. This is a fine large stream twenty-five or thirty yards wide; swift and shallow, with gravel bottom.	$5\frac{18}{100}$
$95\frac{32}{100}$	From Bitter-Root Creek to North Fork of the Piney. Rolling country, covered with sage-brush. Large willows on the creek; and one mile to the left, fir and cottonwood timber,	$10\frac{32}{100}$

MILES.		MILES.
$98\frac{32}{100}$	From North Fork to Middle Fork of Piney Cañon. Sage-brush country; grass along the creeks.	3
$99\frac{86}{100}$	From Middle Fork to Mouth of Piney Cañon..... Piney creek is a good-sized creek of pure ice-cold water running very swift over a rocky bed. The cañon, which is about seven miles long, is from one quarter to one and a half miles wide; there is tolerable grass in the cañon.	$1\frac{54}{100}$
$107\frac{56}{100}$	From Mouth of Cañon to Piney Fort. .... The road through the cañon crosses the creek eight times; all good crossing. You will find several good camps in the cañon between its mouth and Piney fort You had better lay over at Piney fort and recruit your stock, as you have a block-house and corral, while the country beyond is thickly timbered, which will render it necessary for you to move as rapidly as possible over to Salt river. It is also necessary to keep careful watch of your stock, to prevent their straying in the woods and becoming lost. It is over thirty miles through this timber. After leaving Piney fort the road passes over a ridge, and crosses a small creek in half a mile; thence across a bad mountain to La Barge creek.	$7\frac{70}{100}$
$112\frac{75}{100}$	From Piney Fort to Labarge Creek............. This to a large creek running very swift over a rocky bed. The road follows up the creek for half a mile, then crosses and passes along a low ridge for a short distance, where it strikes crossing of Small creek.	$5\frac{19}{100}$
$115\frac{30}{100}$	From Labarge to crossing of Small Creek........	$2\frac{55}{100}$
$115\frac{73}{100}$	From Small Creek to another Small Creek........ Good grass and wood.	$\frac{43}{100}$
$117\frac{12}{100}$	From Small Creek to Spring Branch in valley.....	$1\frac{39}{100}$
$118\frac{1}{100}$	From Spring Branch to Labarge Valley........... Good grass on hills to the right.	$\frac{89}{100}$
$119\frac{85}{100}$	From Labarge Valley to junction of Labarge and Spring Creek........................... The road from this point lies over a mountainous country, but is not rocky.	$1\frac{84}{100}$
$122\frac{42}{100}$	From Spring Creek to Branch of Smith's Fork of Bear River........................... You cross over a ridge of mountains before you	$2\frac{57}{100}$

MILES.		MILES.
	reach this branch; you then go down one branch and up another, one mile and three fourths, to camp. The grass is tolerably good among the timber.	
$129\frac{86}{100}$	From Branch of Smith's Fork to Smith's Fork.... A narrow valley, nearly covered with thick willows. Some grass on the hills.	$7\frac{44}{100}$
$131\frac{90}{100}$	Down Smith's Fork to Crossing of Little Beaver Creek.. The road crosses the creek four times, and there are some bad mud-holes. Some grass on the hills.	$2\frac{4}{100}$
$133\frac{78}{100}$	From Little Beaver Creek to Spring, near top of Mountain..................................... A little grass, plenty of wood.	$1\frac{88}{100}$
$137\frac{69}{100}$	From Spring to Head of Salt River Valley....... Some grass and plenty of wood.	$3\frac{91}{100}$
$138\frac{73}{100}$	From Head of Valley to Crossing of Salt River... Gravel bottom. Some grass and plenty of wood. The road follows down the valley.	$1\frac{4}{100}$
$141\frac{33}{100}$	From Crossing of Salt River to Crossing of Small Creek.. The valley widens, and is covered with as good bunch grass as there is in the world. This is the most beautiful valley I have yet seen in the Rocky mountains. The Indians, however, say that it is very cold in the winter, and that the snow falls very deep. There is plenty of fine trout in the river and its branches.	$2\frac{59}{100}$
$147\frac{18}{100}$	From Spring Creek to Second Crossing of Salt River.. Good crossing. Glorious grass and water; plenty of wood.	$5\frac{85}{100}$
$152\frac{1}{100}$	From Second Crossing to West Branch of Salt River.. Good grass and wood, but rather poor water. The valley at this point is about four miles wide.	$4\frac{83}{100}$
$158\frac{48}{100}$	From West Branch to Smoke Creek............ At the mouth of the cañon, road crosses the creek and enters a cañon one mile and a quarter long.	$6\frac{47}{100}$
$160\frac{48}{100}$	From Smoke Creek to Red Willow Creek........ Good grass, wood convenient.	2

MLS.		MLS.
$163\frac{48}{100}$	From Red Willow Creek to Salt Bottom......... Some salt springs deposit large quantities of salt here (for farther particulars see Note 47). Some grass. Here the road leaves the valley and ascends a bench, crossing several spring branches.	3
$167\frac{48}{100}$	From Salt Bottom to Kinikinick Cañon.......... Cañon one mile long, cross creek twice.	4
$170\frac{56}{100}$	From Kinikinick Cañon to Noon Creek.......... Before reaching this creek you cross seven small spring branches and two small creeks.	$3\frac{8}{100}$
$172\frac{99}{100}$	From Noon Creek to Flat Valley Creek.......... Here the country opens out into low rolling ridges covered with grass, and no timber.	$2\frac{43}{100}$
$174\frac{74}{100}$	From Flat Valley Creek to another Creek........ Good grass all along here, but little wood.	$1\frac{75}{100}$
$176\frac{97}{100}$	From Small Creek to Creeks in Large Grass Valley................................. There is a lake in this valley known as John Gray's lake, which is several miles long, and is marshy around the edges; it is the home of myriads of ducks and geese, but the shores are so marshy that it is difficult to get within reach of them. You travel along the valley on the edge of the lake, crossing two slues. At the end of the valley you come to a creek which is a branch of Otter Creek.	$2\frac{23}{100}$
$187\frac{24}{100}$	From Large Valley Creek to branch of Otter Spring Creek....................................... Fine grass but not much wood.	$10\frac{27}{100}$
$188\frac{62}{100}$	From Branch to Otter Spring Creek............. Good grass and water, plenty of wood in some quaking-asp groves, to right of road.	$1\frac{38}{100}$
$196\frac{47}{100}$	From Otter Spring Creek to Spring-in-Valley ..... The water is brackish, good grass, no wood.	$7\frac{85}{100}$
$197\frac{34}{100}$	From Spring-in-Valley to Branch of Blackfoot Creek .... Good grass and water, but no wood.	$\frac{87}{100}$
$199\frac{19}{100}$	From Branch to Blackfoot Creek at the Ford ..... The crossing is good, fine grass, but not much wood; you ascend to a bench here, and leave the river to your right.	$1\frac{85}{100}$

MILES.		MILES.
$202\frac{72}{100}$	From Blackfoot Creek to Granite Creek.......... Good grass, willows on the creek, no other wood.	$3\frac{53}{100}$
$204\frac{2}{100}$	From Granite Creek to crossing of the Same......	$1\frac{30}{100}$
$208\frac{81}{100}$	From crossing to Point where the Road leaves Blackfoot River..................................	$4\frac{79}{100}$
$210\frac{63}{100}$	From where Road leaves Blackfoot to Thistle Creek. Good grass, road crosses two small creeks; no wood but there is a small grove of quaking asps one mile to the right.	$1\frac{82}{100}$
$215\frac{52}{100}$	From Thistle Creek to Head of Port Neuf River.... Quaking Asp grove and good grass at the crossing.	$4\frac{89}{100}$
$216\frac{76}{100}$	From Head of Port Neuf to Junction of this and Soda Springs Road............................	$1\frac{24}{100}$
$217\frac{88}{100}$	From Junction of Roads to Entrance of Cañon.... Good grass but not much wood; a spring branch runs through the cañon which is three fourths of a mile long.	$1\frac{12}{100}$
$218\frac{77}{100}$	From Entrance of Cañon to Small Stream coming in from Left................................	$\frac{89}{100}$
$228\frac{52}{100}$	From Small Stream to Two Small Streams, Branches of Ross Fork.............................. Good grass, but very little wood.	$9\frac{75}{100}$
$229\frac{46}{100}$	From Two Small Streams to Junction with Sublette's Cutoff.............................. Cross small branch in one eighth of a mile.	$\frac{94}{100}$
$230\frac{93}{100}$	From Junction of Roads to Ross' Fork........... Tolerable good feed, and plenty of wood. Road crosses the creek and enters a cañon about one and a half miles long.	$1\frac{47}{100}$
$342\frac{11}{100}$	From Ross' Fork to Snake River Valley, and Forks of Road.................... ... . Some grass and willows for wood. Take the left-hand road to bridge on Ross' fork; the right goes to old Fort Hall, which is now deserted and in ruins.	$11\frac{17}{100}$
$244\frac{49}{100}$	From Forks of Road to Bridge on Ross' Fork..... Good road and tolerable grass; willows for wood.	$2\frac{38}{100}$
$252\frac{49}{100}$	From Bridge on Ross' Fork to Bridge on Port Neuf River................................. Fort Hall in sight to the right. Port Neuf mountains to the left. Fine grass, but little timber in the valley.	8

MILES.		MILES.
$252\frac{72}{100}$	From Port Neuf Bridge to Stream in Port Neuf Valley	$\frac{23}{100}$
$253\frac{14}{100}$	From Stream to a Slough	$\frac{42}{100}$
$253\frac{75}{100}$	From Slough to Road from Fort Hall	$\frac{60}{100}$
$256\frac{89}{100}$	From where Fort Hall road comes in to where it turns off again, going to Salt Lake Good level road all along here.	$3\frac{15}{100}$
$263\frac{39}{100}$	From Fort Hall and Salt Lake Road to Bannack Creek Good grass; willows for wood.	$6\frac{50}{100}$
$267\frac{75}{100}$	From Bannack Creek to Irvine's Old Fort	$4\frac{36}{100}$
$274\frac{74}{100}$	From Irvine's Old Fort to Big Spring At all of the above points you touch Snake river, and have good grass and wood. This spring is is about thirty feet wide, and is found by innumerable small ones.	$6\frac{99}{100}$
$276\frac{67}{100}$	From Big Spring to American Falls of Snake River. You keep along the river, and one mile farther on, cross a deep ravine. Timber along here.	$1\frac{93}{100}$
280	From American Falls to Crossing of a Creek	$3\frac{37}{100}$
$281\frac{66}{100}$	From Crossing of a Creek to Crossing of another Creek	$1\frac{66}{100}$
$282\frac{49}{100}$	From Crossing of Creek to a Ravine Rocky island here in the river; fine grass; some fir timber. In the next three miles you cross three ravines, with timber and grass.	$\frac{83}{100}$
$288\frac{28}{100}$	From Rocky Island Ravine to Crossing of a Creek. Timber and grass. You cross a ravine in half a mile.	$5\frac{79}{100}$
$291\frac{19}{100}$	From Crossing of a Creek to Fall Creek Steep bank on the west side; timber and grass.	$2\frac{91}{100}$
$293\frac{22}{100}$	From Fall Creek to where the Road leaves Snake River Here the Oregon road turns off down Snake river, while the California river bears to the right.	$2\frac{3}{100}$
$299\frac{38}{100}$	From where Road leaves Snake River to Raft River First crossing; good grass; willows for wood.	$6\frac{16}{100}$
$302\frac{98}{100}$	From First Crossing to Second Crossing Good grass.	$3\frac{60}{100}$

MILES.		MILES.
$314\frac{8}{100}$	From Second Crossing to Third Crossing......... Grass and willows.	$11\frac{11}{100}$
$322\frac{20}{100}$	From Third Crossing to Junction with Hudspeth's Cutoff..................................	$8\frac{12}{100}$
$326\frac{40}{100}$	From Junction to Crossing of Small Creek...... Grass and willows. Road crosses two small streams within next half a mile.	$3\frac{20}{100}$
$329\frac{24}{100}$	From Crossing of Small Creek to Forks of Raft River.................................. Good grass. Willows for wood.	$2\frac{84}{100}$
$339\frac{98}{100}$	From the Forks to Crossing of Creek........... Good grass; no timber.	$10\frac{74}{100}$
$341\frac{98}{100}$	From Crossing to Small Creek....................	2
$344\frac{31}{100}$	From Small Creek to Entrance of Rocky Cañon... This cañon is three quarters of a mile long.	$2\frac{33}{100}$
$345\frac{54}{100}$	From Entrance of cañon to "City of Rocks"..... Good grass and camp ground on a small spring branch; for the first the emigration, but no grass towards the last. About two miles farther on is the junction of this and the Salt Lake road.	$1\frac{23}{100}$
$357\frac{54}{100}$	From "City of Rocks" to Granite Springs........ A round granite "butte," and north of it good grass and water. The road from here to the top of the mountain is good, but great care must be taken going down to Goose creek.	12
$364\frac{30}{100}$	From Granite Springs to Goose Creek........... Keep your eyes skinned here for Indians. Below the road is a good camp, and all the way up Goose creek.	$6\frac{76}{100}$
$386\frac{64}{100}$	From where you strike Goose Creek, up the Creek. Good grass and water at the head of Goose creek, and a camp road leads to the N. W. to some springs in a large open space, with bottom-grass. Bunch-grass is scarce.	$22\frac{34}{100}$
$398\frac{76}{100}$	From Head of Goose Creek to Rock Spring....... Water good, but grass only for the first of the emigration. Rather bad hill to ascend on leaving Goose creek.	$12\frac{12}{100}$
$404\frac{60}{100}$	From Rock Spring to Cold Spring..... .... Deep wells, with some grass. Bunch grass on the hills.	$5\frac{84}{100}$
423	From Cold Spring to Hot Spring Creek.......... This is in the upper part of Thousand-Spring val-	$18\frac{40}{100}$

MILES.		MILES.
	ley. About nine miles from Cold Spring is abundant grass, and a small spring close to the road. The other water in sloughs contains alkali, and avoid using it. Hot Spring creek, with its upper part, has good water and grass. There are a few rocky places on the dividing ridge this side of Humboldt wells.	
$437\frac{20}{100}$	From Hot Spring Creek to Humboldt Wells...... Good water, good bottom, and bunch grass. A hot spring and some rocky places and crossings in Humboldt cañon.	$14\frac{20}{100}$
$441\frac{20}{100}$	From Humboldt Wells to a point in Humboldt Cañon.................................. From this place the road runs along the river to Lawson's Meadows, only leaving it sometimes to avoid cañons or soft bottoms. Grass is abundant, and the running water good; but care must be taken that the animals do not drink out of sloughs, which, in the latter part of the season, contain alkali. Horses and mules are sometimes, from the use of this water, subject to a peculiar disease, causing a swelling of the neck and breast. The best preventative is to put rowels in the breast, and keep the wounds open. If any signs of swelling appears, burn with an iron three or four scars, deep and long, along the neck and breast, and keep them open with blistering plaster. I was assured by many mountaineers that this is a safe preventative and sure cure. The road is good.	4
$464\frac{44}{100}$	From Humboldt Cañon to Bishop's Creek......... Good crossing.	$22\frac{64}{100}$
$485\frac{4}{100}$	From Bishop's Creek to North Fork of the Humboldt.................................. Good crossing.	$20\frac{59}{100}$
$517\frac{4}{100}$	From North Fork to Fremont's Cañon........... Gravel bottom, but rocks in bed of the river.	32
$526\frac{24}{100}$	From Fremont's Cañon to Magpie Creek.......... Before crossing Magpie creek, a small stream has to be forded. Both have grass and good water. The road here leaves the river and passes over the hills to Gravelly ford. There are some springs close to the road among these hills, and in the early part of the season, good grass and plenty of it. The road has some steep and rocky places, and some steep grades going down to Gravelly ford.	$9\frac{20}{100}$

MILES.		MILES.
545$\frac{54}{100}$	From Magpie Creek to Gravelly Ford........... Grazing ground up and down the river, with good grass and wood. The Humboldt runs, about five miles farther down, through a cañon; therefore, the road goes over the hills. Look sharp for Indians all along here, for many a poor emigrant has been killed in this vicinity.	19$\frac{30}{100}$
555$\frac{54}{100}$	From Gravelly Ford over the Hills..............	10
575$\frac{54}{100}$	From Camp to Stony Point.................... Good road, good grass, and wood. Indians are always in this neighborhood hunting and fishing; therefore, keep awake.	20
613$\frac{54}{100}$	From Stony Point to Foot Hills on the Pi-Utah Line .... Fine springs on the hillside, with good grass. The valley to the north is covered with sage-brush and scanty grass. Before reaching the hills, you pass some sloughs with bad water.	38
619$\frac{54}{100}$	From Foot Hills, over the Hills............... Good road. This is now the country of the Pi-Utes, a friendly tribe, seldom committing depredations; but it is well to keep an eye on them, for Indians are "mighty onsartain."	6
636$\frac{54}{100}$	From over the Hills to Bend on River at Tutt's Meadows................................. At the bend a small branch comes in. The lower crossing is sometimes muddy; the upper is good.	17
680$\frac{54}{100}$	From Tutt's Meadows to Lassen's Meadows, sometimes called Little Meadows................. Abundant grass both on the upper and lower part. I advise all emigrants to rest here a few days, and to cut grass and take along for though water may be had from here to Honey Lake, the grass in the latter part of the season is dried up and scarce.	44
685$\frac{4}{100}$	From Upper to Lower End of Lassen's Meadows.. Glorious camping places along here for tired, wornout stock. It is best to leave the meadows taking the right hand road and go to Antelope springs to camp.	4$\frac{50}{100}$
697$\frac{4}{100}$	From Lassen's Meadows to Antelope Springs..... Excellent water, but grass is scarce, and sage-chickens plenty. The road is good over rolling hills to Rabbit spring wells.	12

MILES. MILES.

$712\frac{79}{100}$ From Antelope Springs to Rabbit Spring Wells.... $15\frac{75}{100}$
Very little grass, water in wells for cooking purposes, but stock has to be watered with buckets; there is not sufficient for a large train. The road is good to Hot spring from here. A short distance from here the road forks; the right hand one going to Rogue River valley, Oregon, and to Yreka, California; the left, which this itinerary follows, goes to Honey Lake valley.

$731\frac{29}{100}$ From Rabbit Spring Wells to Hot Spring.... ... $18\frac{50}{100}$
There is a little wire grass here. Animals may be watered here. There is a beautiful road from here to Granite creek, over the perfectly level bottom of Mud lake; this part of which is dry, except in the spring. The hot spring is on the eastern edge of the lake.

$745\frac{4}{100}$ From Hot Spring to Granite Creek.............. $13\frac{75}{100}$
Good cold water, and good grass along up the cañon of the creek.

$749\frac{54}{100}$ From Granite Creek to Large Boiling Spring...... $4\frac{50}{100}$
Remarkable for its great size and heat. Very little grass, and no wood.

$756\frac{79}{100}$ From Large Boiling Spring to Deep Hole Springs.. $7\frac{25}{100}$
A perfect oasis in the desert. Large running springs of pure ice-cold water. Abundance of grass and wood.

$772\frac{79}{100}$ From Deep-Hole Springs to Buffalo Springs....... 16
Good water in deep holes, grass in the neighborhood, very little wood. From here the road goes over rolling hills and bluffs, with some sandy places, to Rush valley and creek.

$782\frac{29}{100}$ From Buffalo Springs to Rush Valley............ $9\frac{50}{100}$
In the upper part of Rush valley there is good water and grass, and clover waist-high, but there is no wood. There are a few rocky places.

$798\frac{4}{100}$ Through Rush Valley to Mud Springs............ $16\frac{75}{100}$
Good grass but no wood.

$815\frac{4}{100}$ From Mud Springs to Honey Lake Valley........ 17
Very rocky road after leaving Mud springs, but the latter part of it is good. This valley is now thickly settled.

RECAPITULATION.

	MILES.
From Fort Leavenworth to Gilbert's Station.....	899
From Gilbert's Station to Honey Lake Valley....	815 1/100
Total distance................................	1714
From Lassen's Meadows to Carson Valley, via the Sink of the Humboldt........................	175½

ITINERARY OF THE ROUTE FROM LASSEN'S MEADOWS, ON THE HUMBOLDT, TO ROGUE RIVER VALLEY, OREGON, AND THENCE TO YREKA, CALIFORNIA.

	MILES.
From Lassen's Meadows to Antelope Springs...............	12

Road leaves Humboldt and takes a northwesterly course to these springs, which are good water, but it is a sage-brush country without much grass.

From Antelope Springs to Rabbit Spring Wells.............	15 75/100

Very little grass, water in wells for cooking purposes, but stock has to be watered with buckets, and there is not enough for a large train. The road is good to Black Rock spring, passing along the hard and smooth shore of Mud lake. The road is very dim along here, and the country is a perfect desert, without good water or much grass, for about sixty miles.

From Rabbit Spring Wells to Black Rock Spring...........	38¼

Road level and hard after leaving Rabbit Spring wells, with but little vegetation. In fourteen miles pass springs, but the water is not good. Two miles farther on the road passes a slough which is difficult to cross; the water is not good, but may be given to stock in small quantities. In five miles from here the road passes "Black Rock," mentioned by Colonel Fremont, in his trip from the Columbia river to California, in 1843–'4.

From Black Rock Springs to Mountain Rill...............	20¼

Good water and bunch grass in the vicinity. Three miles from Black Rock are boiling springs, very hot, but good water when cooled. Grass pretty good. Five miles farther on the road passes a beautiful creek of pure water with good grass.

From Mountain Rill to Marshy Lake........................	5¾
From Marshy Lake to High Rock Cañon....................	10¼

This cañon is twenty-five miles long, with wild and curious scenery; road crosses the creek frequently, and the mud is bad; in the autumn, however, the road is good.

MILES.

In High Rock Cañon.. 14¾

Small Creek..
Beautiful country, with the greatest abundance of wood, water and grass.

From Small Creek to Pine Grove Creek 25¼
Road passes over an interesting country, well supplied with wood, water, and grass, and passes around the south end of a salt lake.

From Pine Grove Creek to West Slope of Sierra Nevada...... 18½
The road passes over the mountain, which is steep but not rocky; then descends to a small stream of good water, which runs into Goose lake; good grass and fuel; look out for the Indians as they are warlike and treacherous here.

From West Slope to East Shore of Goose Lake............. 7¾
An excellent camp.

From East to West Shore of Goose Lake........ .... 16¼
This is a beautiful sheet of fresh water, and it is the home during the spring and summer of innumerable water-fowls.

From West Shore of Goose Lake to Slough Springs.......... 16¼
The road passes over a very rocky divide covered with loose vulcanic debris, very hard for animals, and wearing to their feet; they should be well shod before attempting the passage.

From Slough Springs to Marshy Lake..................... 18½
The road is difficult for wagons.

From Marshy Lake to Clear Lake......................... 15
A beautiful lake of pure water, with good grass around its shores.

From Clear Lake to the East Shore of Rhett's Lake.......... 25¼
Road tolerable over a rolling rocky country between lakes. The road passes along the shore of Tule lake for a short distance, then leaves it and crosses Lost river on a natural bridge, which is a smooth solid ledge of rock, running across the river with only from one to two feet of water running over it, although the river is of very great depth above and below. What makes it still more singular is, that the natural bridge is in the centre of a valley from ten to fifteen miles wide, and that no bed-rock appears in the banks of the river, or anywhere near the river. This river, which has no perceptible current, except at the bridge, connects by a tortuous route Clear lake with Tule lake. The road leaves Lost river and crosses a range of hills to Rhett's lake, which is better known as Little Klamath lake. There is no wood along here.

		MILES.
From East to West Shore of Rhett's Lake	Plenty of wood, water, and grass along this road henceforth. About halfway between here and last camp, on a small spring creek, putting into Rhett's lake, and literally full of trout, is the forks of the road; the left hand one going to Yreka, Cal., and the right, which keeps down the creek, going to Rogue River valley and Jacksonville in Oregon. It is about eighty miles from the forks of the road to Yreka, with a good road. and good wood, water, and grass. Look out for Indians all through this country, for they have killed many emigrants in times gone by, in the region round about these lakes.	19
From West Shore of Rhett's Lake to Klamath River	The road leaves the lake and enters the forest and mountains. Good grass and water at or near the summit of the divide. The road is tolerable good. The ford is good, except during time of high water.	
From Klamath River to Summit Meadows	The road passes over high mountains and through lofty pine trees. The camp is on the summit of the Siskiyou mountains. Good wood, water, and grass.	15½
From Summit Meadows to Western Slope	Rough roads.	14¼
From Western Slope to Rogue River Valley	The road descends into the settlements in six miles, when there is a lovely fertile valley, well settled with farmers.	19¼
To Fort Lane	Near "Table Rock," on Rogue River, eight miles from Jacksonville, dragoon post.	23¾
From Fort Lane to Camp in Rogue River Valley	Good camps all along.	22¾
To Point in the Siskiyou Mountains	Road crosses the Siskiyou mountains, and is difficult for wagons.	18
To Yreka	This is a flourishing mining city.	24
From Yreka to Fort Jones	This is an infantry post in Scott's valley.	12
From Fort Jones to Scott's Mountain	Good camp at the foot of the mountain valley. Is settled all along. Trail passes over the mountain, but it is impassable for wagons.	20

MILES.

From Scott's Mountain to Shasta City........................ 90
Good grass, wood, and water along the road.

From Shasta City to Sacramento City. 180

RECAPITULATION.

From Fort Leavenworth to Lassen's Meadows	1,584
From Lassen's Meadows to Rogue River Valley, or to Yreka.	310
From Yreka to Shasta City	122
From Shasta City to Sacramento City	180
Total distance from Leavenworth to Sacramento, via Yreka	2,226

ITINERARY OF THE WAGON ROAD FROM DENVER CITY, AT THE MOUTH OF CHERRY CREEK ON THE SOUTH PLATTE, TO FORT BRIDGER, UTAH.

MILES.

From Denver City to Vasques Fork.......................... 5
Good road and fine camp.

From Vasquez Fork to Thompson's Fork.................. 19½
The road crosses three creeks, about five miles apart, and is good. There is plenty of water and grass at camp, but very little wood.

From Thompson's Fork to Bent's Fork................... 16½
The road crosses two streams, about five miles apart. There is no wood on the first one. Good camp.

From Bent's Fork to a Creek............................. 10
Good camp and good road.

From that Stream to another one 13
The road is good, and here is an excellent camp.

To Catche la Poudre River................................ 3
The Cache la Poudre river is a fine large stream, which comes out of the cañon near the road, and is difficult to cross when high; its bottom is hard and good. Good camping along this river, with abundance of wood, water, and grass.

From Cache la Poudre River to Beaver Creek 16
The road turns to the left and strikes into the hills, ascending gradually between bluffs, and is very good in dry weather. A good camp here.

MILES.

From Beaver Creek to Small Branch........................ 19
The road crosses Beaver creek three times, with many good camping places. The road is somewhat hilly, but is not very rough, and passes for some distance through a timbered region. Elk and mountain sheep are plenty along here, and there are some few antelope. The camp is near the summit of the divide; the feed is rather poor in this vicinity.

From Small Branch to Tributary of Laramie................ 17½
The road is good on the divide; plenty of grass and water, but not much wood.

To another Tributary of Laramie River.................... 18½
The road crosses Laramie river about three miles this side of last camp. There is good camping ground here.

To Small Creek... 14
Here is a tolerable camp.

To another Tributary of Laramie River.................... 7
Here is a very good camp. This is sometimes called the West fork of Laramie river. Here another road comes in from the Laramie crossing of the South Platte.

To Sulphur Spring Creek.................................. 12
Two miles before reaching this creek the road forks; one going north of the Medicine Bow butte, and the other south of it; the north one is the best.

To Medicine Bow River.................................... 5
A good camping place.

To Prairie Creek... 17½
A good camping ground. Some parts of the road are very rough; it crosses several small creeks which are good camping places. This is a good game country along here.

To Forks of Road... 8½
Take the left as it is much the best.

To North Fork of Platte River............................ 4½
A very good camping place, with plenty of cottonwood timber. The road crosses the river here; the crossing is good, except when it is high; it is then very rapid and dangerous.

To Clear Creek... 12½
No wood, but large brush and grass is scarce.

To Pond of Milky Water................................... 13
The road leaves the trail to Bridger's Pass, and bears to the right, and passes over a smooth country, covered with sage, and poorly watered.

MILES.

To a Fine Spring on the Left of the Road.................. 8
This camp affords plenty of good wood, water, and grass.

To Dry Creek.. 2
Grass here, and water except in a dry time.

To Muddy Creek.. 10½
The road leaves the old Cherokee trail at Dry creek and bears to the left. This is good camp for a few animals; the crossing is very bad.

To Brackish Spring..................................... 15½
Very poor water, and very little grass.

To a Lake.. 4
Pretty good feed on the hills. The road can be shortened by bearing to the left and keeping along the edge of the hills for about six miles before reaching the lake. The old trail comes in near the lake. This road is nearly thirty miles nearer than the old one.

To Red Lakes... 24½
The road is good, but it crosses a desert, miserable country. The water on these lakes is very bad, but it is better than none. I think they probably go dry in the latter part of the summer. There is some grass here.

To Seminoes Spring..................................... 22
After you leave the flats around Red lakes you have a good level road to the spring, where there is a good camp.

To Bitter Creek.. 12½
New road to the left, cutting off ten or twelve miles. There is a good camp here, for although the water is a little salt, it can be used.

To Sulphur Spring...................................... 25
The road follows down Bitter creek, and is nearly destitute of grass until you reach this point. There is some grass in the hills across the creek from the spring.

To Crossing of Green River............................. 17
The road leaves Bitter creek at Sulphur spring and passes near some high bluffs, where there are some springs and very good feed. There is a good camp at Green river, with plenty of wood and grass.

To First Crossing of Black's Fork...................... 15¾
The road runs up Rabbit hollow where you leave Green river, and is steep and sandy; it then passes over rolling prairie to Black's fork. Some bunch-grass on the hills, and a very good camp at the crossing.

	MILES.
To Second Crossing and Fort Laramie Road Good road over a rolling country, with occasional patches of sage. Good camps along the creek at second crossing.	
To Ham's Fork Bridge Good road and good camps up and down the creek. Free bridge.	5¾
To Third Crossing of Black's Fork Road crosses a high ridge. The ford is good except when the creek is high, when it is best to take a road which goes up the right bank, and avoids all the crossings.	¾
To Fourth Crossing of Black's Fork Good road, fine camps, good wood, water, and grass.	14½
To Fifth Crossing of Black's Fork Good road and a good camp.	2¾
To Smith's Fork Good road but very little grass.	2¾
To Fort Bridger Good road and good camps near by.	11¾
Total distance from Denver to Fort Bridger	426

ITINERARY OF THE ROUTE FROM ST. PAUL, MINNESOTA, TO FORT WALLA WALLA, IN WASHINGTON TERRITORY.

Total Dist. from St. Paul.		MILES.
	From St. Paul to Small Brook Wood, water, and grass, are abundant, as far as the "Bois de Sioux" river.	17¼
37½	From Small Brook to Cow Creek This stream is crossed on a bridge.	20¼
60¾	From Cow Creek to Small Lake, North of the Road The road passes over a rolling prairie, and crosses Elk river on a bridge.	23¼
77¾	From Small Lake to near Sauk Rapids The road crosses Elk river twice on bridges. Mississippi river is near.	17
95¾	From near Sauk Rapids to "Russell's" Ferry across the Mississippi river, then follow the Red River trail; camp is on a cold-spring branch.	18

MILES.		MILES.
101¾	To another Spring Branch Before reaching this camp you cross Sauk river, one hundred yards wide and four and a half feet deep.	6
121¼	From Spring Branch to Lake Henry Good camp and good road.	19½
140	From Lake Henry to Lightning Lake Cross Crow river in a ferry boat, water four and a half feet deep.	18¾
157½	To a Lake One mile from Red River trail pass White Bear lake.	17½
167	To Pike Lake Pass the south branch of the Chippeway river; road runs over rolling prairie and crosses a small branch.	9½
186¼	To Small Lake Cross Chippeway river in a boat. Road passes many small lakes and the grass is excellent.	19¼
196	To another Small Lake Road passes over rolling prairies and crosses Rabbit river.	9¾
223	To "Bois de Sioux" River Road crosses "Bois de Sioux" prairie, rolling country.	27
234	To Wild Rice River Road crosses "Bois de Sioux" river, seventy feet wide, and from four to seven feet deep, with muddy bottom and banks. Wood, water, and grass, at all camps between here and Maple river.	11
238½	To Small Creek Road crosses Wild Rice river on a bridge.	4½
265	To Cheyenne River Smooth prairie country.	26½
281½	To Maple River Cross Cheyenne river on a bridge, aud several branches.	16½
301½	To Small Creek Good road; no wood.	20
321½	To Pond Wet and marshy, many ponds in sight no wood.	20
336½	To Pond Approaching Cheyenne river. No wood.	15

MILES.		MILES.
350	To Cheyenne River Prairie more rolling. Camp in the river bottom. Plenty of wood, water, and grass.	13½
357	To Slough Road crosses Cheyenne river, fifty feet wide and three and a half feet deep. No wood.	7
367	To a Lake Rolling prairie, with many marshes. Wood, water, and grass.	10
377½	To Pond Low wet prairie, with plenty of water and grass, but no wood.	10½
395¾	To Marsh Smooth prairie, generally dry.	18¼
415¾	To Rivière à Jagges Smooth prairie, with marshes. The road crosses the river several times. Wood, water, and grass.	20
437¼	To Pond Hilly and marshy prairie, with small ponds and no wood.	21½
449¼	To Small Branch Marshy prairie, filled with ponds, with a thin short grass and no wood.	12
469	To Lake On a high knoll. Road crosses the south fork of the Cheyenne; good crossing. Thence rolling prairie, passing "Butte de Morale," also a narrow lake four and a half miles long.	19¾
485½	To Pond Marshy prairie, ponds, and knolls. Cross a small lake at seven and three quarter miles. No wood.	16½
503¼	To Pond Rolling prairie. Cross Wintering river, a deep muddy stream, one hundred feet wide; also muddy prairies and ponds. No wood.	17¾
519¼	To Small Stream A tributary of Mouse river. The road skirts the valley of Mouse river, crossing the ravine near their heads.	16
534½	To Pond Undulating prairie, with occasional marshes. The	15¼

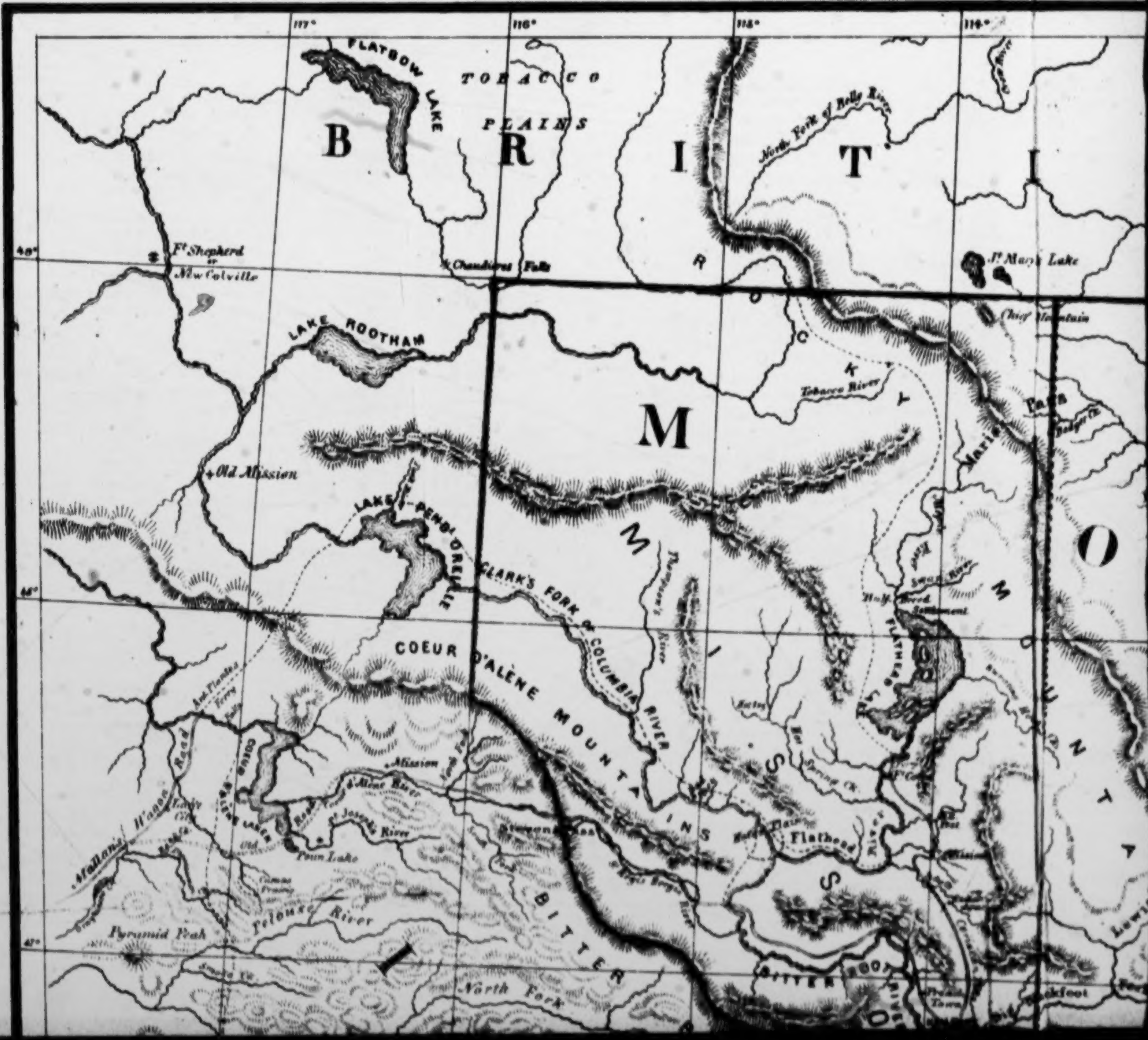
MILES		MILES
	road then turns up the high ridge called the "Grand Coteau," which is the dividing ridge between the Missiissippi and Missouri, and between Red river of the North and the latter. No wood.	
554¾	To Lake Hilly road approaching "Grand Coteau." No wood.	20¼
574¾	To Lake Rolling prairie; smooth, good road; no wood.	20
590¼	To Pond Road passes "Grand Coteau" at eleven miles, and runs between two lakes. No wood, but plenty of "bois de vache," or buffalo chips, for fuel.	15½
609½	To Branch of White Earth River Country rolling and hilly. The road passes wood eight miles from camp.	19¼
632¾	To Pond For two miles the road passes over a low, flat country, after which the country is hilly. No wood.	23¼
656¼	To Pond Rolling and hilly country, with rocky knobs; at eighteen miles cross branch of Muddy creek, fifteen feet wide. Wood in various places near this stream. No wood at camp.	23½
676¼	To Pond Rolling country; at eleven miles there is water in a ravine. To the left is more water, but the country is rough. No wood.	20
692½	To Fort Union, on the Missouri River Road passes over high, firm prairie, and descends a hill to the fort. Good grass near in the hills.	16¼
699	To Pond Good grass, but no wood.	6½
705	To Little Muddy River Good camp.	6
720½	To a Creek Wood, water, and grass; two good camps between this camp and the last.	15½
730½	To Big Muddy River Drift wood for fuel.	10
741½	To Marsh, near the Missouri River Good camp.	11

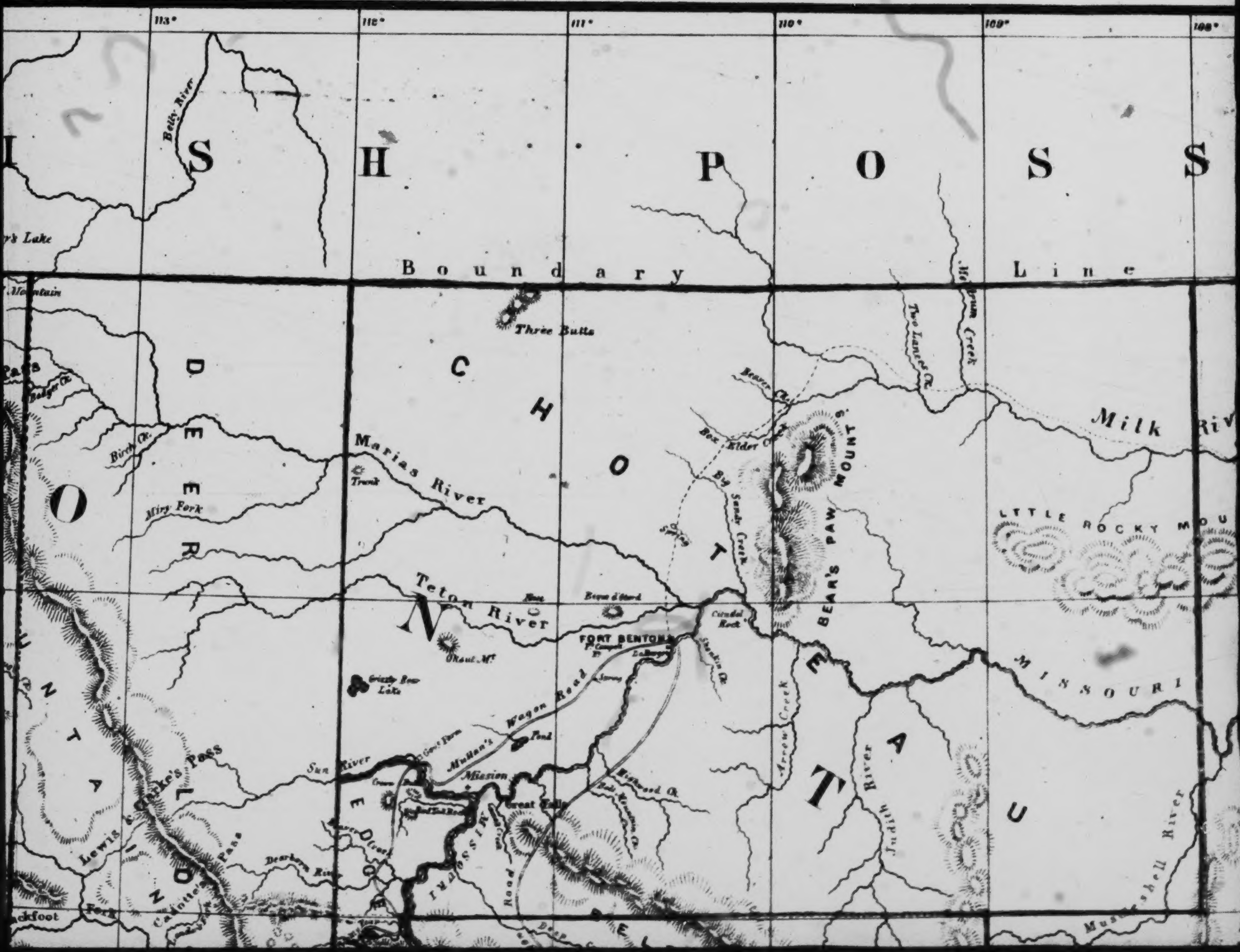
MILES.		MILES.
759½	To Poplar River Good camp. One or two good camps between this and last camp.	18
783	To Creek near Missouri River Good camp.	23½
798	To Slough near the Missouri Good camp.	15
815½	To Milk River One good camp passed.	17½
829	To Milk River Several good camps passed.	13½
846½	To Milk River Good camp.	17½
866	To Milk River Several good camps passed.	19½
883¾	To Milk River, at the Crossing The road follows a trail on the bluffs, and descends to the river again.	17¾
891¼	To a Lake No wood; grass and water plenty.	7½
903¾	To Milk River, Second Crossing Good camp.	12½
915¾	To Milk River Good camp.	12
921¼	To Milk River Good camps along here.	15½
932	To Milk River Good camp.	10¾
952	To Milk River Good camp.	20
968	To Milk River Good camp.	16
986	To Milk River, at the Third Crossing Good camp.	18
993½	To Branch of Milk River Good camp.	7½
1011	To Branch of Milk River Several good camps between this and last camps.	17½
1019	Branch of Milk River Good camp.	6

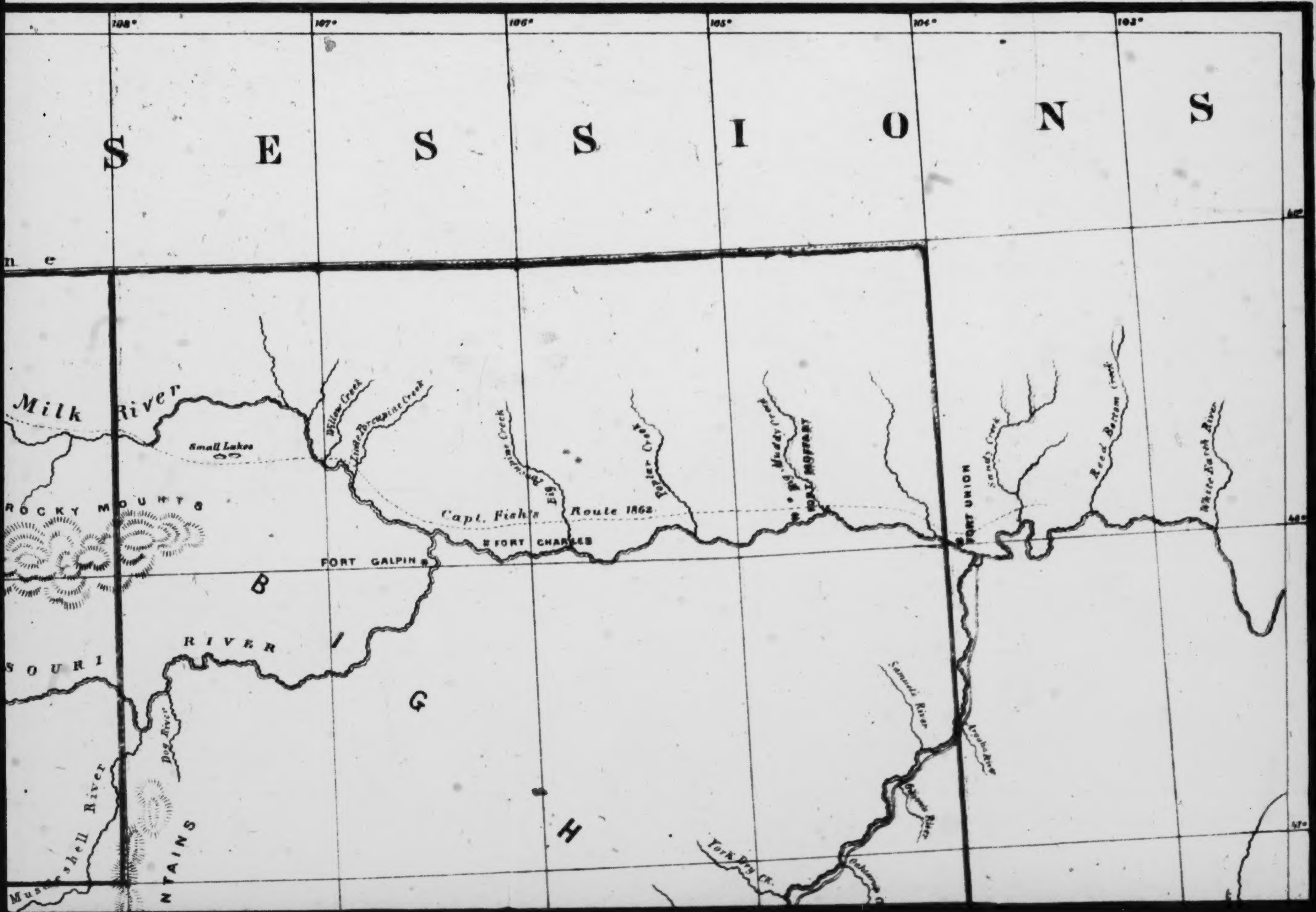
MILES		MILES
1038¼	To Prairie Spring No wood; water and grass plenty.	19¼
1052	To Teton River An excellent camp-road crosses Marias river.	13¾
1060⅜	To Teton River, near Fort Benton Good camp. This is one of the American Fur Company's posts, and never was a U. S. fort. It is on the Missouri river, about thirty miles below the Great Falls. Lieutenant Mullan, U. S. A., constructed a military road from this point to Walla Walla, and itineraries of the route may be had at Fort Benton, but at this time it is not necessary to have one, as there are settlers at short distances along the entire route. The distance is six hundred and eighteen miles, and the road passes through some of the most beautiful valleys the sun ever shone upon, and which are capable of sustaining a very dense population, and are known to be rich in minerals of all kinds.	8⅜

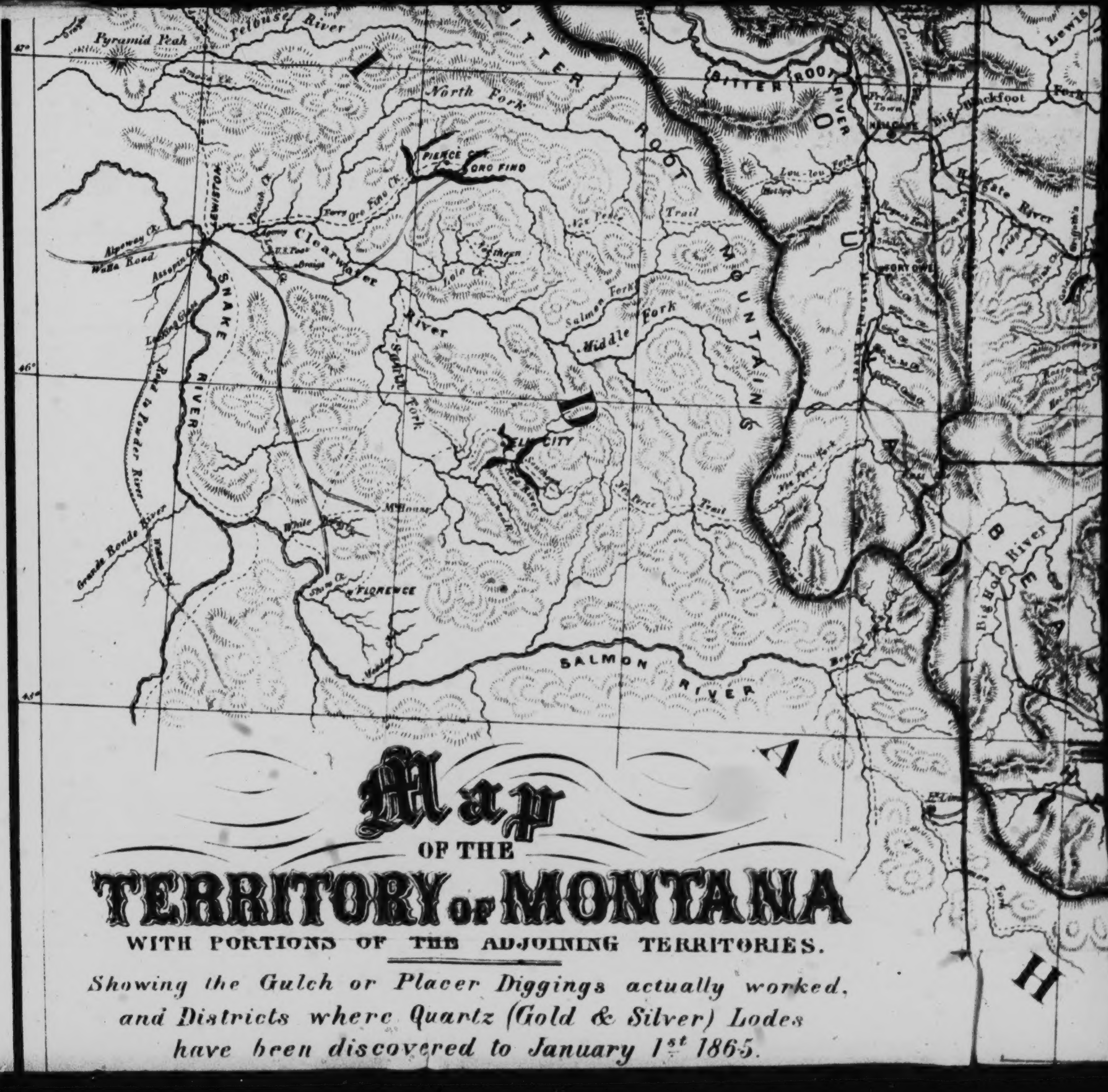
RECAPITULATION.

Total distance from St. Paul to Fort Benton	1063
Total distance from Fort Benton to Walla Walla	618
Total distance from St. Paul to Walla Walla	1681


117°
116°
115°
114°
49°
48°
47°
B R I T I
FLATBOW LAKE
TOBACCO PLAINS
Fᵗ Shepherd or New Colville
Chaudières Falls
Sᵗ Mary's Lake
Chief Mountain
North Fork of Belly River
R O C K Y
Tobacco River
LAKE ROOTHAN
M
Old Mission
LAKE PEND' OREILLE
CLARK'S FORK of COLUMBIA RIVER
Thompson's River
M I S S
Maria's Pass
Badger Ck.
O
Swan River
Half Breed Settlement
FLATHEAD L.
M O U N T A
COEUR D'ALÊNE MOUNTAINS
Antᵉ Plantes Ferry
Road
Wagon Road
Mullan's
COEUR D'ALÊNE LAKES
Mission
d'Alene River
Sᵗ Joseph's River
Pouw Lake
Camas Prairie
Jocko River
Spring Ck.
Flathead
River
Telouse River
Pyramid Peak
BITTER ROOT
BITTER ROOT RIVER
North Fork
Blackfoot
Lewis
I
S

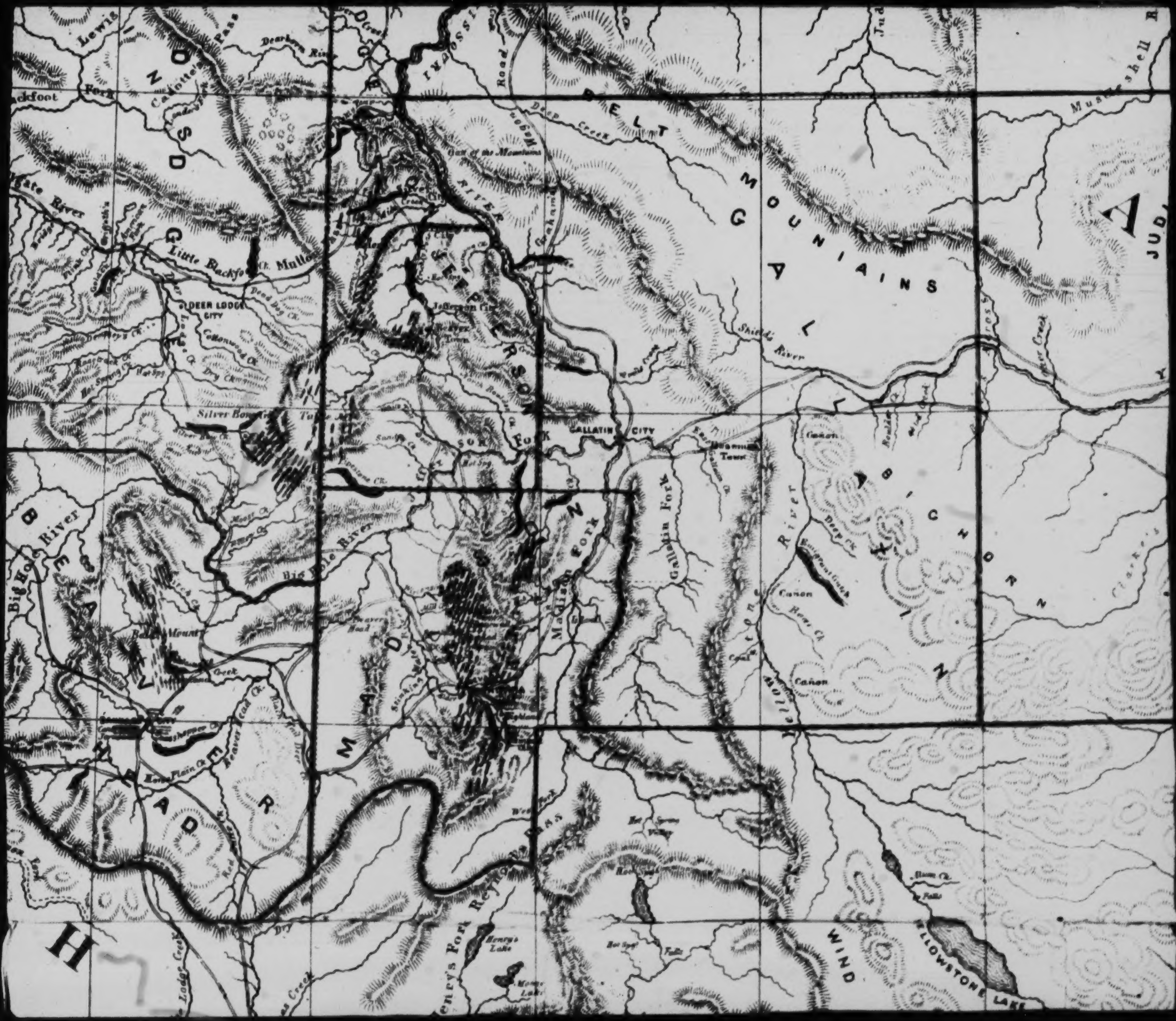

113°
112°
111°
110°
109°
108°
S H P O S S
Belly River
Boundary Line
Three Butts
C H O T E A U
D E E R
O
N
U N T A L D
I D E L
Mountain
Badger Cr.
Birch Cr.
Miry Fork
Marias River
Trunk
Teton River
Knee
Bouton d'Or
Okaut Mt.
Grizzly Bear Lake
FORT BENTON
Mullan's Wagon Road
Pond
Sun River
Mission
Great Falls
Lewis & Clarke's Pass
Dearborn River
Cadotte's Pass
Fork
Blackfoot
MISSOURI
Road
Highwood Cr.
Beaver Cr.
Box Elder Cr.
Big Sandy Creek
Spring
BEAR'S PAW MOUNT'S
Citadel Rock
Shonkin Cr.
Arrow Creek
Judith River
Two Lance Cr.
Milk River
LITTLE ROCKY MOU
Musselshell River


108°
107°
106°
105°
104°
103°
S E S S I O N S
49°
n e
Milk River
Small Lakes
Willow Creek
Little Porcupine Creek
Big Porcupine Creek
Poplar Creek
Big Muddy Creek
FORT MOFFAT
FORT UNION
Sandy Creek
Reed Bottom Creek
White Earth River
ROCKY MOUNTS
Capt. Fish's Route 1862
FORT CHARLES
FORT GALPIN
48°
B I G H
RIVER
SOURI
Dog River
Musc shell River
NTAINS
Samuels River
York Dry Ck.
47°

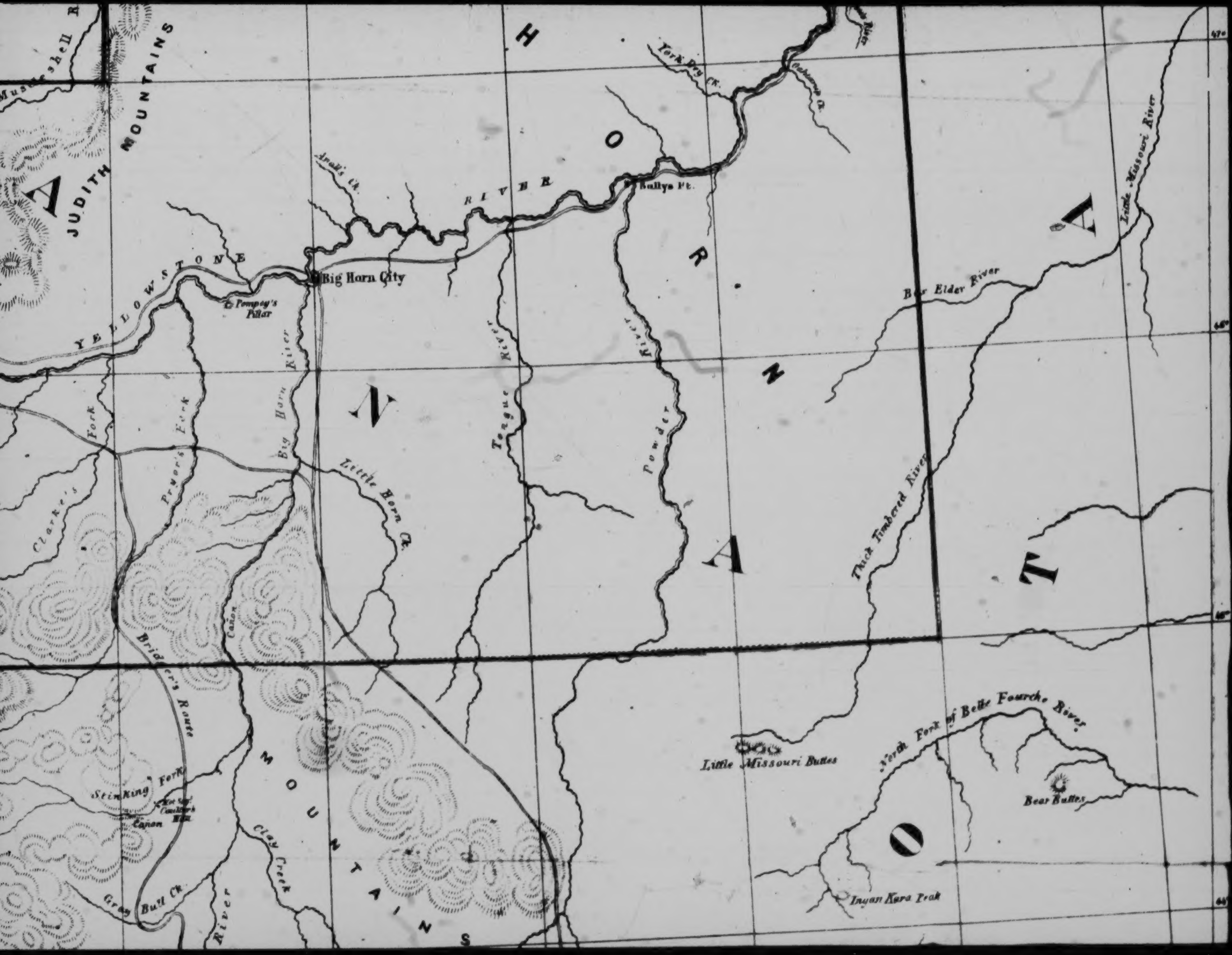

47°
46°
45°
Pyramid Peak
Pelouse River
BITTER ROOT MOUNTAINS
I
D
A
H
O
North Fork
PIERCE CITY
ORO FINO
Oro Fino Ck.
LEWISTON
Alpowey Ck.
Walla Road
Asotin Ck.
Clearwater
Nez Perce Trail
Lolo Ck.
Salmon Fork
Middle Fork
River
South Fork
SNAKE RIVER
Road to Powder River
Grande Ronde River
ELK CITY
White Bird
FLORENCE
SALMON RIVER
BITTER ROOT RIVER
Frenchtown
HELLGATE
Big Blackfoot
Lou-lou Fork
Hell Gate River
FORT OWEN
Lewis
Fork
Big Hole River
B
E
A

Map
OF THE
TERRITORY OF MONTANA
WITH PORTIONS OF THE ADJOINING TERRITORIES.

Showing the Gulch or Placer Diggings actually worked,
and Districts where Quartz (Gold & Silver) Lodes
have been discovered to January 1st 1865.



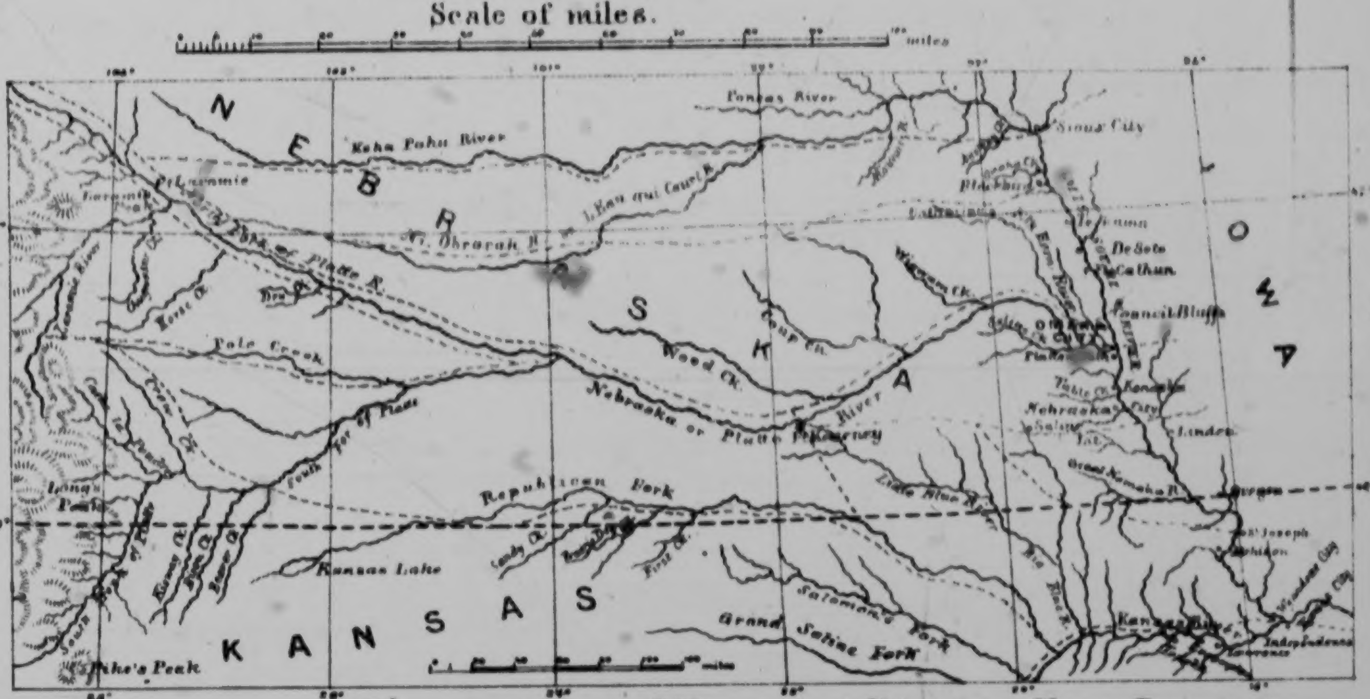
Lewis
Blackfoot
Fork
Cadotte's Pass
Dearborn River
Deep Creek
BELT MOUNTAINS
Gate of the Mountains
MISSOURI
Wagon Road
Little Blackfoot
Mullan
DEER LODGE CITY
Dead Dog Ck.
Cottonwood Ck.
Silver Bow
Jefferson City
JEFFERSON
GALLATIN CITY
Shields River
Gallatin Fork
Madison Fork
Big Hole River
BEAVER HEAD
MADISON
Bald Mount
Yellowstone River
BIG HORN
Deep Ck.
Cañon
Boulder
Hot Spring Valley
Henry's Fork
Reynolds Pass
Henry's Lake
WIND
YELLOWSTONE LAKE
Falls
Muscle shell
JUDITH
Clarke's
H
A


JUDITH MOUNTAINS
Musselshell R
A
H
O
R
N
A
YELLOWSTONE
RIVER
Big Horn City
Pompey's Pillar
Kallys Ft.
York Dry Ck.
Arali's Ck.
Big Horn River
Little Horn Ck.
Tongue River
Powder River
Clarke's Fork
Pryor's Fork
Bridger's Route
Cañon
Stinking Fork
Cañon
Gray Bull Ck.
Clay Creek
River
MOUNTAINS
Bear Elder River
Little Missouri River
Thick Timbered River
Little Missouri Buttes
North Fork of Belle Fourche River
Bear Buttes
Inyan Kara Peak
A
T
O
47°
46°
45°
44°

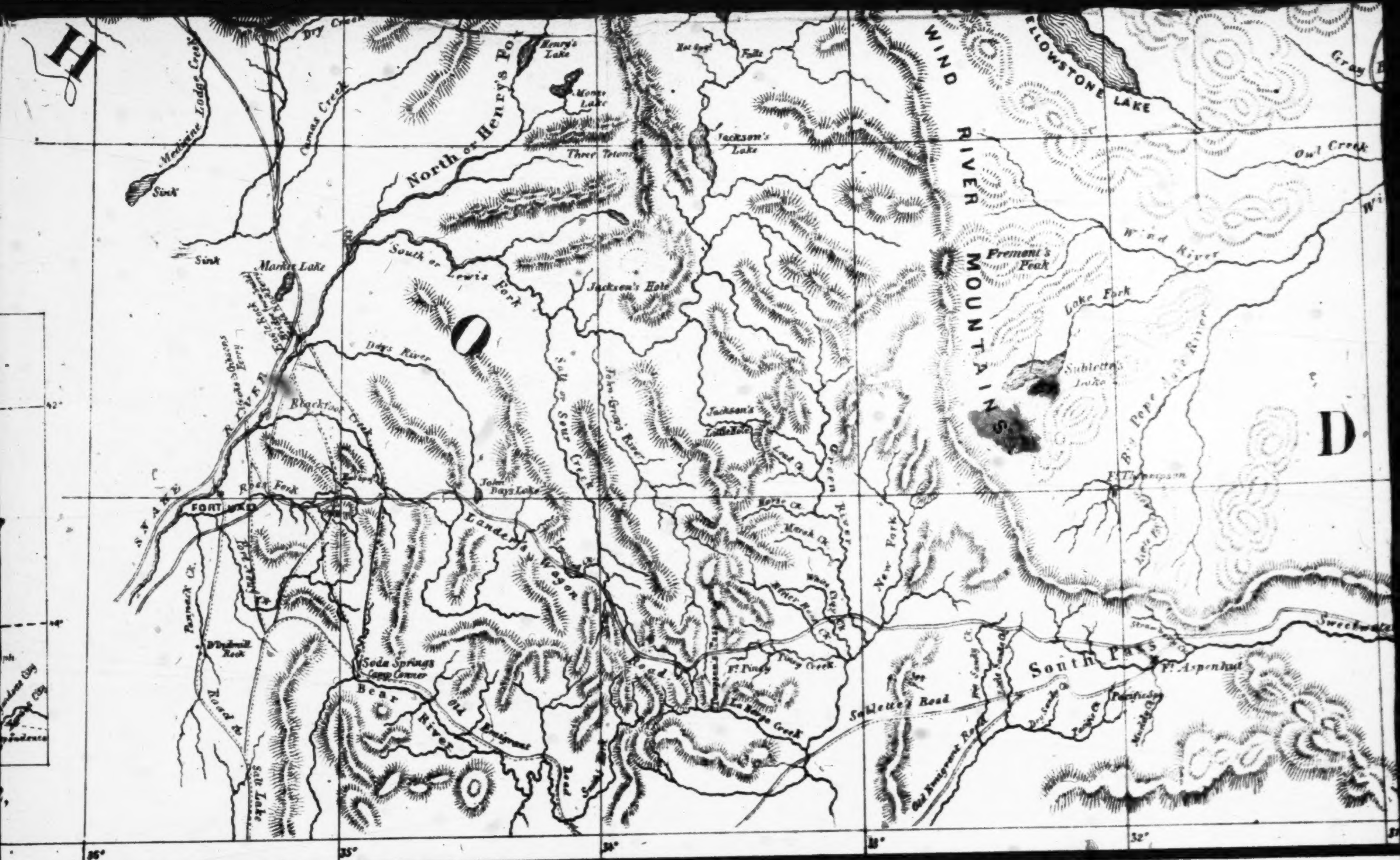
Showing the Gulch or Placer Diggings actually worked,
and Districts where Quartz (Gold & Silver) Lodes
have been discovered to January 1st 1865.

Gulch diggings ▬ *Quartz Lodes*

Drawn by W. W. de Lacy, for the use of
THE FIRST LEGISLATURE OF MONTANA.

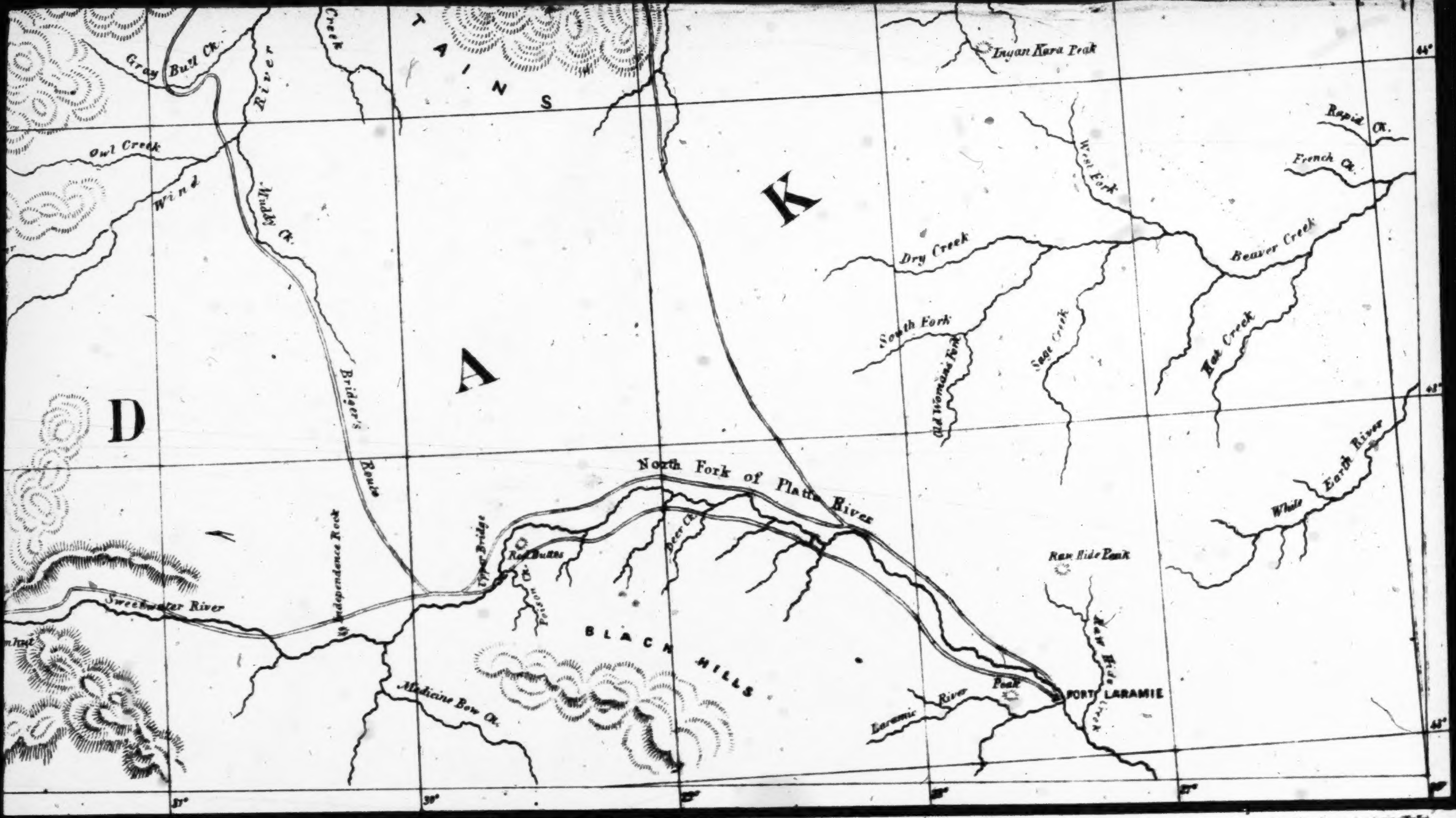

Scale of miles.
miles
NEBRASKA
KANSAS
IOWA
Keha Paha River
Ponkas River
L'Eau qui Court R.
N. Obrarah R.
Ft. Laramie
Laramie Peak
North Fork of Platte R.
Horse Ck.
Pole Creek
Laramie River
Crow Ck.
Cache la Poudre
South Fork of Platte
Long's Peak
Pike's Peak
Kiowa Ck.
Bijou Ck.
Beaver Ck.
Kansas Lake
Republican Fork
Sandy Ck.
First Ck.
Wood Ck.
Loup Ck.
Wiscon Ck.
Nebraska or Platte River
Ft. Kearney
Little Blue River
Big Blue R.
Salomon's Fork
Grand Saline Fork
Kansas River
Sioux City
De Soto
Calhun
Council Bluffs
Omaha City
Salina Ck.
Table Ck.
Kenosha
Nebraska City
Linden
Grand Nemaha R.
St. Joseph
Atchison
Independence
Lawrence

***Map** showing the **Routes** from the **Missouri River** to **Fort Laramie**,*
where they connect with the large Map.



H
O
D
WIND RIVER MOUNTAINS
ELLOWSTONE LAKE
Gray B
Owl Creek
Wind River
Fremont's Peak
Lake Fork
Sublette's Lake
Big Pope Agie River
Ft. Thompson
Sweetwater
South Pass
Ft. Aspenhut
Pacific Cr.
Dry Sandy Cr.
Sublette's Road
Old Emigrant Road
La Barge Creek
Piney Creek
Ft. Pinéy
New Fork
Green River
Marsh Cr.
Horse Cr.
Jackson's Little Hole
Jackson's Hole
Jackson's Lake
Hot Spgs.
Falls
Three Tetons
Henry's Lake
Moose Lake
North or Henry's Fork
South or Lewis Fork
John Gray's River
Salt or Sour Creek
Days River
John Days Lake
Lander's Wagon Road
Blackfoot Creek
Ross Fork
FORT HALL
SNAKE RIVER
Market Lake
Sink
Medicine Lodge Creek
Camas Creek
Dry Creek
Pannack Cr.
Windmill Rock
Road to Salt Lake
Soda Springs
Camp Connor
Bear River
Old Emigrant Road
42°
36°
35°
34°
33°
32°

RAE SMITH LITH. 120 NASSAU ST. N.Y.


Gray Bull Ck.
River
Creek
T A I N S
Inyan Kara Peak
44°
Owl Creek
Wind
Muddy Ck.
Rapid Ck.
French Ck.
West Fork
K
Dry Creek
Beaver Creek
South Fork
Old Woman's Fork
Sage Creek
Hat Creek
Bridger's Route
A
D
43°
White Earth River
North Fork of Platte River
Upper Bridge
Red Buttes
Deer Ck.
Poison Ck.
Independence Rock
Sweetwater River
Raw Hide Peak
Raw Hide Creek
BLACK HILLS
Medicine Bow Ck.
Laramie River
Peak
FORT LARAMIE
42°